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LECTURES ON THE CHURCH,

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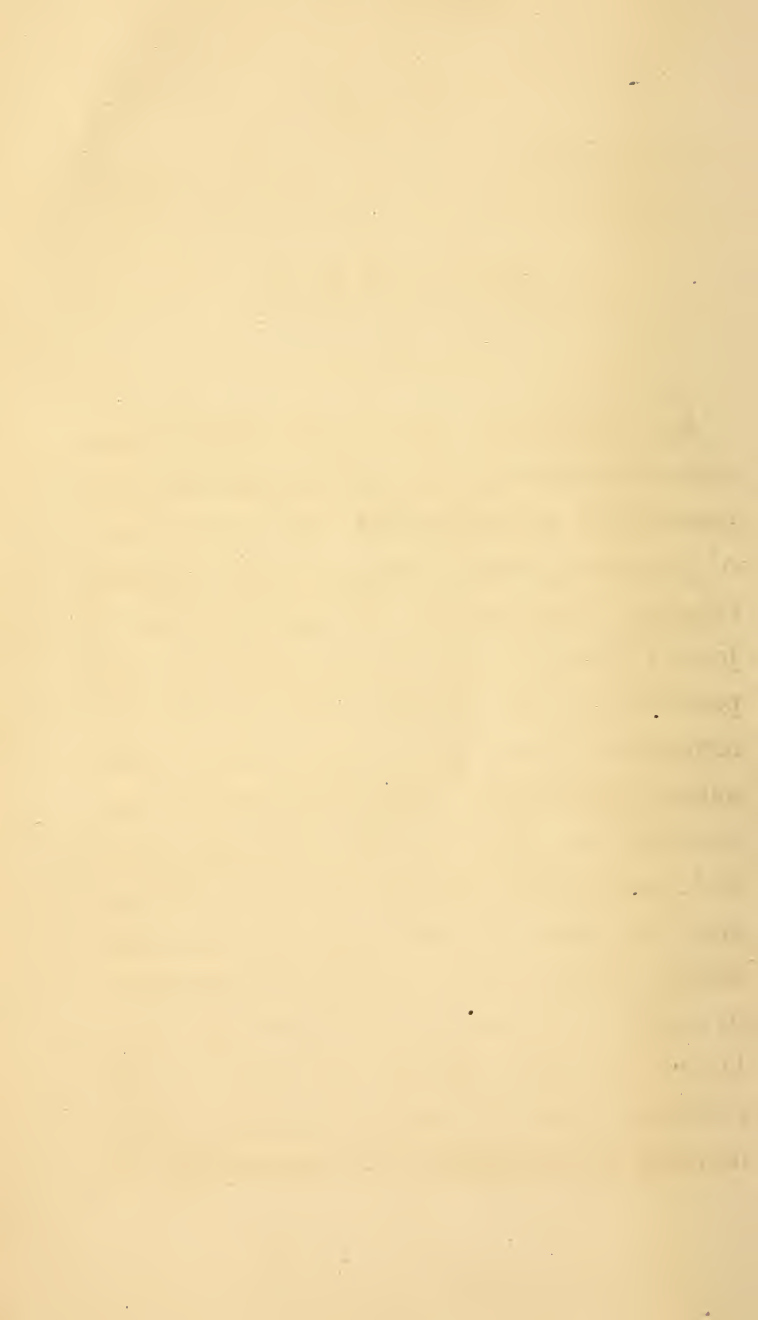
INTRODUCTION.

THE following Lectures cannot lay claim to any great originality. They have been hastily written out from notes collected irregularly at different intervals of time. The translations of extracts from the Fathers have been principally taken from approved works, such as the "Faith of Catholics," Allies' "See of Peter," etc. ; and most of the other arguments employed may be found scattered through different books of controversy. The object aimed at in the Lectures has been to connect these arguments in such a form as might add to the force of the impression they are by themselves calculated to produce, in particular by the brief and simple explanation of certain incidental points of Catholic doctrine. St. Augustin's principle, that it is good to multiply good books on the same subject, in order

that the same truth may have a chance of being presented to a greater number of readers and in a manner to suit every variety of minds and tastes, is the only excuse for offering to the public another work on a controversy which many men are beginning to consider in our days, not only as exhausted, but as obsolete.

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LECTURE I.

THE BIBLE.

ALL Christians agree in the belief that, since the day when the twelve Apostles first preached to the astonished Jews in the streets of Jerusalem, there is but one true, revealed religion, obligatory on all mankind, that of Jesus Christ—the one to-day believed in, and practised by, His Church. That worship, exterior as well as interior, is due to God, as the natural expression of man, His creature's dependence on Him, is a truth evident to reason and flowing from the fact of God's existence and the nature of man's physical and social being. That it is in God's power, moreover, to reveal a particular mode of worship, which He wishes to be adopted by all men to the exclusion of every other, I suppose, in commencing these lectures, to be admitted by my

hearers as equally evident to reason. I shall further suppose the facts narrated by the Evangelists of the life and teachings of Jesus Christ, to be admitted also as historically true, as well as the certainty of Christ's mission to teach men the right way in which to serve God. There are, no doubt, in these days, many men—and the number is unfortunately increasing—who permit themselves to doubt all these truths, and even the existence of a Creator, and these men found their doubts on the discoveries of modern science. But so did the skeptics of the sixteenth century found their doubts on the discoveries of science, till further discoveries furnished a solution to all their difficulties. Even the foremost men in the ranks of unbelieving science admit that they have only reasons for doubt, and their own declarations as to the great caution with which conclusions are to be drawn from scientific data, show how weak indeed are the arguments by which they would impair credence in truths which otherwise stand on a basis

of the most clearly demonstrated certitude. Granted the existence of an intelligent, personal God, that He directs by His constant providence a world which is the effect of His own creation, is a necessary consequence. That He may also, by the gift of prophecy, make known to certain of His creatures those future events which are always present to His own Eternity, and that, by miracle, He may suspend those physical laws, the operation of which is not essential to the existence of matter, are conclusions also which commend themselves as obviously logical to the human mind. Whether He actually did reveal prophecies which were fulfilled in the person of Jesus Christ, and whether His miraculous intervention is manifest in the works performed by Jesus Christ, is simply an historical question, to be resolved by the laws of historical investigation. That such prophecies existed, that these miracles were wrought, and that, taken in connection with the eminent sanctity of the doctrine taught by Him, they

prove Jesus Christ to have been the messenger of God, is the belief of all those who wish to be called Christians. The only question with them is, which of the different forms of existing Christian worship has most claims upon their respect, and whether any one of these can prove itself to have been the sole form established by Christ, with the obligation of being accepted and followed by all those who embraced His doctrine. It is to such persons only that I address myself, for it is with such persons only that my arguments will have any weight.

That which first strikes the mind of one who contemplates the whole Christian world, is the fact of its being divided into two great sections. One of these sections, which is compact, united, truly Catholic, in this sense, that wherever it exists its doctrine is altogether the same, maintains: that it alone is the true Church of Jesus Christ; that the other section, composed of innumerable subdivisions, is not at all the Church of Christ,

but is made up only of dead branches cut off from it, their parent trunk ; that outside of it, and in them (except in the case of invincible ignorance, when the soul in reality belongs to the true Church without knowing where that Church is) there is no salvation ; that it alone can determine what is of Christian faith and what is not, and that to its decisions implicit submission is due ; that to every sincere inquirer its divine origin can be proved, and that consequently all are obliged to enter its communion. This section is called the Roman Catholic Church. All those composing the other section, whether Greeks or Nestorians or Protestants, agree in asserting that it is not necessary for salvation to belong to any one branch of the Church of Christ, since no one of them alone can claim infallibility ; and, while accusing the Roman Church of erroneous doctrines, they admit that all those in its communion may be saved : this the Protestants explain more distinctly, by declaring that what is necessary to be be-

lieved are the fundamental or essential points of the Christian revelation, and that these points are clearly expressed in Scripture and are professed by all orthodox Christian believers.

Here are two systems of teaching diametrically opposed to each other, not only as contraries, but even as contradictories. If I said of an object that it was white, and another person said it was black, we might both be mistaken; for it might be brown. But here what one portion of the Christian Church affirms, the other denies; what one denies, the other affirms. The one says, I alone am the Church of Christ; the other says, You are not alone the Church of Christ. The first repeats, I alone have kept the pure doctrine of Christ, and all my doctrine is His teaching; the other replies, You have not alone kept the pure doctrine Christ, and all your doctrine is not His teaching. The first continues, All souls are mine, and out of me there is no salvation; the second answers, Your pretensions are unwar-

rantable, in order to be saved, there is no obligation for any Christian to enter your communion. Can both these assertions be true? Evidently not. Can God have authorized both? Assuredly not, since only one of them can be true, and God can only approve of that which is the truth. Can God be unconcerned as to which side we embrace in this dispute. Without speaking of the minor discrepancies existing among all those outside of the Roman Catholic Church, and supposing for the moment, that God may be indifferent as to these minor discrepancies even in the matter of religious truth—is it possible that He can view with indifference this state of contradiction, this violent antagonism, this scandal of the disruption of Christianity and of Christendom? Can He who hates falsehood, who hates a lie, because He is Himself infinite Sanctity and Truth; who hates error, who hates every divergence from the truth, because, no matter how slight that divergence may be in the origin, if logically carried out,

it will lead to the greatest extremes of error and untruth ; can He, after having sent an envoy upon earth to publish a religion which he was to seal with his own life's blood, and which it was to be binding on all the children of men to receive and conform themselves to, under pain of the eternal displeasure of their Maker ; can He now be careless as to whether that religion is taught as He wished it to be believed, and practiced as He wished it to be practiced? All this is impossible. Hence arises another question : What is the duty of man in view of this antagonism? Here is the Roman Catholic Church which maintains that she alone represents truly the religion of Christ, and that all persons are bound to join her fold under penalty of the extreme sanction of God's eternal justice. It is true all the Protestant, with the schismatical sects, deny this assumption. But in presence of this affirmation and of this denial, what is the duty in conscience of every man who has not yet firmly grasped in his mind the conviction of

the perfect truth of the one and the falsity of the other? Can he remain in a state of doubt? And if he does not believe that God is pleased that he should remain in a state of doubt, what obligation is imposed upon him? That of inquiry, assuredly; that of examining the grounds on which this affirmation and this denial are based, in order to know which is founded on the solid rock, and which is built upon the moving sand. If this investigation be accompanied by prayer to God in order that He may strengthen the feeble light of human reason, and conducted with true sincerity of heart, there can be no fear that it will not lead to a satisfactory conclusion. For God would not be God, He would deny His own infinite Justice and Wisdom, if He refused to furnish His creature with the necessary means for acquiring the certain knowledge of that truth in which He obliges him to believe, and to the investigation of the existence of which He obliges him, when doubting, to devote the energies of his heart and intellect.

“If,” says St. Augustin, “God’s providence does not watch over human affairs, then we have nothing to do with religion. But if the voice of nature itself and our conscience bid us seek God and serve Him, then we must not doubt that God Himself has appointed an authoritative means, by clinging to which we are certain finally to reach Him.”—(De Util. Credendi xvi., 34.) “A path and away there shall be,” says the Prophet Isaias, “and it shall be called the holy way: the unclean shall not pass over it; and this shall be for you a straight way, so that fools shall not enter therein?”—(xxxv., 8.) Which is this so straight way that fools cannot enter therein? this way so clear for the clean-hearted to God? this authoritative means by clinging to which we are to reach God? No doubt it will reveal itself to an honest research. The object of these lectures is to facilitate that research: and the affirmation of this eminent Father and the promise of the prophet, are cheerful

and encouraging forebodings of the success of our undertaking.

Two ways of examining the merits of the controversy between Protestants and Catholics will present themselves to the mind of an inquirer. The one, at first sight the more exhaustive, will be to consider in detail all the points of doctrine on which the two religions are at variance. But a little reflection will suffice to satisfy the intelligence that the other method is both more radical and more satisfactory. This is to consider, since the Roman Catholic Church claims an authority which the Protestant churches deny to it, what are the arguments by which she endeavors to substantiate her claim on the one hand, and, on the other hand, for what reason or reasons do they refuse to admit this her claim. Herein lies the fundamental difference between the two opponents. A Christian must believe. On what authority must he believe? The Catholic answers: On the authority of the

Church. To this the Protestant says: No. Thus is started the controversy on the Christian rule of faith. Now in this dispute I must premise, and it will be admitted, that the Catholic Church has a presumption in her favor. She is on the defensive. She has the right of possession. She was for fifteen hundred years before Protestantism came into existence. It is therefore the business of the sects, who are here the besieging party, to bring forward guns of such heavy calibre as will certainly break down her walls. If their own position is untenable, if their batteries will not stand fire, it is clear that she will remain uninjured. Let us then consider to-night what it is they substitute instead of the authority of the Church as the ground on which the Christian has to found his belief. Afterwards we shall review the arguments by which the right of the Church to the power which she claims appears to be justified.

The Protestant rule of faith, to express it in the tersest manner, is—the Bible. Catho-

lics admit the authority of the Bible, but—as interpreted by the Church ; nor do they concede that all which is to be believed as of faith is contained in the books which compose that sacred volume. According to the Protestant theory, the Bible needs no common interpreter ; every right-minded individual will find therein clearly enough expressed all that it is necessary for him to believe. Now let us proceed to see whether this theory can stand.

The first thing to be established with regard to a rule of faith, is, its authority. Let a lawyer appeal before a judge to a certain law, which, on being challenged, he cannot prove to have ever been the law, and what will be thought of him? How, then, do Protestants establish the authority of the Bible alone as their rule of faith? Either from the Bible itself, or otherwise. Not otherwise, since their final appeal is to the Bible. Is it from the Bible itself? This would be a begging of the question ; for the question is,

Is the Bible our final court of appeal? Here is a dilemma, out of which it is impossible to escape, except by saying that the Bible asserts its own authority, at the same time presenting such intrinsic marks of credibility as force the mind to submit to its testimony. Whether the Bible bears such unmistakable features as necessitate the belief in its divine character, we shall consider in another place. Meanwhile, for the moment, let us admit that the sacred volume can testify in its own behalf: is there one passage in holy Writ which shows the Bible to be the only rule of faith? I answer: not one. Protestant divines, indeed, have alleged many passages, disagreeing among themselves as to which really proved in their favor and which did not. But I can safely assert that there is not one passage in all Scripture which has the least weight on their side in this controversy. As an illustration: we may suppose that, in his controversy with Archbishop Hughes, Mr. Breckenridge, when called upon, must have produced at first those

texts of Scripture which appeared to him most convincingly in favor of his side of the question. He gives two : they are his Ajax and his Achilles. The first is from *Isaias viii. 20* : "To the law rather and to the testimony." Now this passage, taken in connection with its context, is simply a warning given by the prophet to the Jews against believing in fortune-tellers—in those diviners who, like the witch of Endor and our modern professors of spirit-rapping, pretended to evoke the dead for the purpose of giving information to the living ; and the attempt to make more out of it is only a violent effort of the imagination. So St. Peter tells us that "we have the more firm prophetical word ; whereunto you do well to attend ;" and he says immediately afterward, that "no prophecy is made by private interpretation" (*2 Pet. i. 19*). His second text is from *2 Tim. iii. 16* : "All Scripture inspired from God is profitable," etc. No one proclaims this more loudly than the whole Catholic Church. That the Scrip-

ture is inspired, that it is useful “to teach, to reprove, to correct, to instruct,” we most firmly believe;—and therefore we hold that it should be read especially by bishops, such as St. Timothy to whom St. Paul is writing was, whose duty precisely is, to *teach*, to instruct, to correct, to reprove. There is nothing in this text to signify that the Scripture as understood by the private reader, is the only rule of faith. Quite the contrary; in the verse immediately preceding the commencement of the text quoted, St. Paul warns Timothy to “continue” in the things he had “learned,” and which had been committed to “him,” knowing of *whom* “he had learned them,” thus evidently alluding to *tradition*, another means for acquiring the knowledge of the truth, altogether distinct from the reading of the Scripture. I might add, that the Scriptures here referred to, being such as Timothy had known “from his infancy,” could be necessarily only those of the Old Testament; consequently this text has no

reference to that portion of the Bible, the New Testament, which is the principal part for Christians. If I were to repeat all the texts which have been brought forward by the same side in this dispute, you would find that they are all equally irrelevant to the point at issue.

The prophet has told us that the way to God will be so straight that not even fools can go astray therein. Is the Protestant rule of faith such a road? It is not. For, first: The Bible is a *dead letter*. No dead letter can explain itself. "The letter kills, the spirit vivifies." What is it that reveals that spirit of the law? A living interpreter. Every written law requires a living interpreter. That living interpreter existed for the Old Law—which Protestants to-day undertake to interpret privately, as well as the New—in the Jewish Sanhedrim. "Thou shalt do whatever the priests of the Levitical race shall teach thee, according to what I have commanded them," says the book of

Deuteronomy, xxiv. 8. "Ask the priests the law," says the prophet Aggæus, ii. 12. "The lips of the priest shall keep knowledge," says the prophet Malachi, "and they shall seek the law at his mouth." So it is in all civil societies : for this reason we have courts of law, and judges and lawyers and precedents. In England and America, besides the Statute, we have the Common Law (so much boasted of), which is a tradition. And, in these courts, old judges who have the law at their fingers' ends, will listen attentively to young advocates, through the desire, if not the expectation, of hearing something which will increase their intelligence of the spirit of the law. "The existence is necessary," says Bayle, an impartial authority, since he was neither a Protestant nor a Catholic, but an infidel philosopher, "in every society of a tribunal whose decision is final in the differences of private individuals, and which can inflict punishment on those who refuse it obedience : otherwise there is no remedy in cases of

trouble, and controversies would be eternal." Therefore in the Christian society such a tribunal must exist; could Christ, the wisest of legislators, have appointed as arbiter of religious controversies a *dead letter*?

Secondly, the Bible is *obscure*. This is a fact. It is idle to say that God cannot write obscurely. He would not have done so, had He intended the Bible to be self-interpreting. The fact that He has done so proves that He has appointed an authority to expound its meaning. The very first words of the volume may be taken in different significations, as the same words when used by St. John in the commencement of his Gospel. St. Paul is a writer whose style is not always so clear as it is sublime: the English philosopher Locke (who is considered a man of brains) declared that he could not understand St. Paul. And who can pretend to understand the prophecies, or the book of the Apocalypse or Revelations? Open the sacred volume at random, probably the first paragraph your eyes will

fall on will be a mystery to your intelligence.

Consequently, thirdly, the Bible privately interpreted, is a source of contradictions. Protestants say, either that the Scripture is clear of itself to reason alone, or that the *Spirit*, that is, God the Holy Ghost, will enlighten the individual reader as to its meaning. What has been the practical result, after three hundred year's experience of the working of their system, whether explained by individual reason or by the private spirit? Confusion : the temple of Protestantism is a tower of Babel. The result has been that, outside of the Catholic Church, you will find every one of the tenets held by Roman Catholics denied separately by different sects, and every one of them (and they are numerous) separately affirmed. This may be said in particular of persons living in the Anglican communion alone, which, on account of its "comprehensiveness," to use an expression adopted by its own dignitaries, seems to resume all Protestantism as in a compendium ;

the "highest" of its members admit even the supremacy of the Pope, its "broadest" members can with difficulty be distinguished from rank infidels. Yet we cannot ascribe this infinite variety of belief among Protestants to insincerity : so sweeping an accusation against millions of Christians would be extravagant. The defect then is in their rule of faith.

Fourthly, this rule is destructive of Christ's whole plan of His Church. (1.) Christ promised unity to His Church : he prayed to His Father that it should be "one, as We are one." What is these "one" among the Protestant sects ? Nothing but their hostility to the Catholic Church. On every other point they disagree : they as little deserve to be called united as did these States when the South was battling against the North ; if Protestantism be an empire, it is an empire in a state of constitutional civil war. (2.) Christ committed authority to His Church. He left the commandment "to hear the Church," and he who did not do so, should be treated "as

the heathen and the publican." Therefore the Church is called by the Apostle "the pillar and the ground of truth." Now in the Protestant system, this commandment is impossible to be fulfilled ; there can be no obligations to "hear" a Church "as the pillar and ground of truth," wherein every one has the right to interpret for himself, and wherein there are as many divergences of opinion as there are varieties of minds and dispositions.

(3.) Christ ordered His disciples to go and *preach* the Gospel. "Go ye into the whole world and preach the Gospel to every creature. "All power is given unto me in heaven and on earth ; go ye therefore and **TEACH** *all nations*." "He that" hears and "believes shall be saved : he that believes not shall be condemned." "Behold I am with you all ages even till the end of time." "He that heareth you heareth me, and he that despiseth you despiseth me, and despiseth Him that me." Whence the Apostle concludes, "Faith then cometh by hearing." "And they went

and preached everywhere," and " their sound hath gone forth unto all the earth, and their words unto the ends of the whole world."

" And God hath indeed set some in the Church, first apostles, secondly prophets, thirdly teachers.—Are all Apostles? are all prophets? are all teachers?" (Cor. xii. 29.)

" He that knoweth God," says the Apostle St. John, " heareth us : he that is not of God, heareth us not : by this we know the spirit of truth and the spirit of error." (1 Jn. iv. 6.)

And St. Paul writes to his disciple Timothy to transmit to others this power of instructing :

" the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."

(2 Tim. ii. 2.) Now, may I ask, what right have Protestant ministers, I will not say to preach, but to *teach*? to preach so as to teach? as the Apostles did and their successors? Where every one has the right to interpret for himself, no one is bound to be taught by another. (4.) Christ communicated

indefectible infallibility to His Church. This communication is distinctly signified in the order of its founders and their successors, to go and “preach,” and the accompanying promise that He would be with them all days even to the consummation of the world. For Christ did not send his disciples to preach anything but the truth, and the sense of this promise of His presence is perpetual immunity from error. So it should be ; for God must have appointed for Christians some means of knowing certainly the truth. This means is an infallible guide : none other can give us certitude, which is necessary for implicit belief. My reason is an infallible guide in the things which it perceives : thus I know infallibly that two and two can never make more or less than four. The Spirit of God is an infallible guide when it really does speak to me. But what is infallible in the Protestant system? The Bible? Yes, but the Bible is a *dead letter*, which cannot explain itself when understood in different ways, and

the fact is that, whether interpreted by private reason or by the private spirit, it has been made to bear ten thousand contradictory meanings. Of what use is a guide to me who will not bring me out of the words ?

Fifthly, this rule is opposed (1.) to Christ's love of order. For it destroys authority in religion ; and Christ, who came to teach, " not as the Scribes and Pharisees, but as one having authority," the God of order and subordination, who exacts submission to authority in every human society established by Him as the author of nature, in the family, in civil society, could not assuredly have abandoned the order of divine worship which He founded to the capricious interpretation of every private individual judgment. God has given free-will and liberty to all men, but independence He has granted to no one, and in no order of things ; the stars, the tides, the very winds of heaven obey fixed laws ; throughout the whole animal, vegetable, and mineral creation is to be found law, order,

subjection, and dependence : it is contrary to every sense of what is right and consistent to suppose that in the awful question of religious duty man should be abandoned to his own recklessness, as though this question were a matter not worthy of the providential care of his Creator. (2.) It is opposed, consequently, to Christ's wisdom and consistency. (3.) It is opposed to his foresight. The whole Bible was not written till near the year 100 after Christ, its different parts were not collected together till the year 300, nor translated till 400, nor universally accepted in the Church, as they now stand, till about the year 500. What did the whole Christian world do until then in order to know the truth? And if the Christian religion is to be learned only by the reading of the Bible, and to be spread consequently by the distribution of Bibles, how did Christian missionaries do up to the year 1440, when printing was invented? They propagated the faith ; they converted nations, all Europe, a great part of Asia and of Africa.

And since that time? Not one people has been converted by the Bible. The eternal sterility of Protestant missions, so often thrown in the face of the Bible Societies by travellers of their own creed, is a standing reproach. The Church of England sends out German Lutherans and Calvinists, who, as it believes, have no mission, to scatter Bibles broadcast and deliver up the sacred volume to the pagan and scoffer, or rather invite them to destroy it and abuse it in every vile and profane manner, they worse than waste millions of money without often the profit of a single soul; while the poor Roman Catholic missionary, by his teaching, example, and *labor*, converts the heathen population everywhere by thousands and tens of thousands, laying down his life, if necessary, that they may have the courage to make the sacrifice of theirs; and the history of the Churches of Japan, of China, and of farther India, during the last generation, shows too abundantly how the Catholic Christians of

those distant lands—and only they—have been able to support the rattan, the fire, and the executioner's axe, sooner than renounce their faith in Jesus Christ.

And since the beginning of Christianity down to the present time, how has it been with all those numerous classes, those who cannot read, little children, those who have defective intelligence, the very dull of mind, who nevertheless have been called and are obliged to be Christians, those who have not sufficient time, the great mass of mankind, those who have never seen a Bible, and they are many—how were they to be saved? By believing what it teaches, on the word of some one who will explain it to them, if they should be fortunate enough to find such a one? But this simply proves that the rule is an impracticable one; for, besides the fact that these persons do not read the Bible for themselves, the Episcopalian and the Presbyterian, the Unitarian and the Trinitarian, the Sacramentarian and the Evangelical, the High-Church-

man and the Low-Churchman, the Broad-Churchman and the Narrow-Churchman, will explain it to them in different and opposite ways. How then has the overwhelming majority of human-kind been able to work this rule?

Sixthly, this rule destroys not only unity of belief, but constancy. Every Protestant sect has always been changing. This was proved by Bossuet, in his *History of the Variations*, 200 years ago; a much more voluminous work on the subject could be written now. Luther changed his opinions many times; so did Wesley. *Change is the essence of Protestantism.* For the principle of Protestantism is *inquiry*: it never pretends to *possess* the truth: it admits that it *may* always be wrong; therefore Protestants are obliged always to be ready to change; therefore if the contrary of what they believed yesterday appear to them true to-day, they are obliged honestly to think so—and if to-morrow they should discover that what they to-day judge to be true is

false, they are obliged to think so too—therefore they may be obliged in conscience to abandon the certain truth (since what they believed yesterday *may* have been the truth) for that which certainly is false (since what they sincerely believe to-day, they may discover to-morrow not to be the truth). Therefore it is all mere opinion, without any certitude whatever.

Therefore, seventhly, this rule destroys all faith. A Protestant cannot make an act of faith. How can he? since he is never *sure* of what he believes, and, as I hope to be able to show in the course of these lectures, as a Protestant, he is not even certain of the Bible on which he grounds his belief. Eighthly, it renders impossible any criterion of faith. For it resolves itself, after all, into mere individual opinion; so that there is no final arbiter of controversies, but every one has the right, and ought, to decide for himself, according to his own private judgment, even though it be

contrary to that which has always been the belief of all the rest of mankind. To prove that this is not an exaggeration, but a principle, of which Protestantism has furnished, in its history, the practical application, let me state one fact. Until the time of Calvin, no one, except one man, Berengarius, who retracted his opinion, had ever doubted that these words, "This is my body," meant what they literally signified: "This is my body." In twenty-five years from the commencement of the Reformation, two hundred interpretations had been found for these four words, "This is my body," all different from one another, but all meaning: "This is *not* my body." Ninthly, it destroys the very object of a church; since every man can be a church for himself. What need is there of an organization, what need of teachers or of temples, if every man can, nay, is bound, to interpret for himself, to teach himself? It destroys the very hope or possibility of a church: you

might as well endeavor to make all men of one mind in politics, as hope to see them come to agree in religion, if the matter is left to their own private reasoning.

Tenthly, this rule destroys the sanctity of the Christian religion, as inculcated by Jesus Christ, by pandering to the pride, self-will, presumption, and pertinacity of man. All the life and teachings of Jesus Christ were a lesson of humility, submission and self-denial: this rule is adapted to flatter the conceit of every old doating woman, crazy girl, and silly young man, who chooses to rave on religion, "speaking swelling words of vanity, fountains without water, and clouds tossed with whirlwind," (2 Pet. ii. 17.) And, eleventhly and finally, it destroys the very essential character of religion, which, by its own nature, and from the nature of man, and the exigencies of his nature is traditional, taught by the father to his son, and so handed down from generation to generation. Thus religion was preserved

before the patriarchs ; so it was preserved among the Jewish people, and during their captivity ; so it must have been propagated in the early period of Christianity, as we have seen ; and so it was maintained throughout Christendom during the so-called ages of corruption, till the Reformation. And the children of the Reformation ? So do they hand it down traditionally, teaching it to their children as they were taught themselves, because they cannot practically refuse to obey an instinct, which their reason and good sense, more powerful than their theoretical rule, tell them is the voice of duty. They are practically illogical, because their rule is practically absurd. And fortunately they do not leave it wholly to the child to determine from the Bible what shall be his belief and religious practice ; the Bible would remain unstudied. Better it were never opened, than to be opened, as it is, by prurient boys and girls to find food therein with which to satisfy the cravings

of a premature appetite and indulge the morbid curiosity of a petulant imagination.

This will suffice for to-night. If, in urging any argument, any of my expressions may have appeared to be severe, I beg you to think that I wish only to give my reasoning its full force, not to offend the sympathies of those whom I believe to be in error, but whom I also believe to have embraced this error only in the sincere apprehension that it was the truth.

It may be asked, How does the Church establish her authority? since she is the final arbiter to whom Catholics are allowed to appeal. I answer: the Church, first, asserts her right to be heard and obeyed; she presents herself among men as the ambassador of God, and—offers her credentials. These credentials are what we call her marks of credibility, and, if we find them to be perfectly in order, we are bound to recognize her as that which

she declares herself to be—the Minister of Heaven. In a future lecture, we shall inquire what signs the Church should possess in order to make good her right to our submission, and, secondly, whether the Roman Catholic Communion, and it only, enjoys the possession of these characteristic signs. But I have more to say about the Bible.

LECTURE II.

THE BIBLE.

IN commencing this lecture, allow me to repeat what I said last Sunday evening, that if any expression uttered in the course of this reading should appear harsh in itself, my intention is, not to give offence, but simply to draw out the strict logical deductions of my argument, in order that it may be shown in its full strength.

According to the Protestant principle that the Bible alone is the rule of faith, every man, woman and child, is obliged strictly :— 1st, to read the whole Bible—and collate its parts ; 2dly, to be convinced he understands it all. I say he is obliged to read it and understand it. For there is question here of the most vital matter of fact ; what is it that God has revealed to man and which He wills

him to believe? Before the bar of Omnipotent Justice, it will never do to say that, after a cursory examination, we had formed a probable *opinion*, there where we were bound to study till we had discovered the certain truth : our duty here is at least as stringent as in less important worldly matters. Now unless we read and collate the whole of Scripture, we cannot be satisfied that we have obtained the precise sense of it, on all important matters. I ask of you, then, is this a practical rule, such as God would appoint, who always adapts His providence to the weakness of human nature, as it actually exists? For how many persons are able to—how many really do, whether able or not, read the Bible thus carefully?—And understand it. The Bible must be clear indeed, if *all* can understand it. Is it thus clear? First, no text of the Bible (which is the only Protestant authority on the matter), as we have already said, tells us so. Secondly, St. Peter tells us expressly the contrary, both in general terms, and when

speaking in particular of the writings of St. Paul. "Understanding this first," he says, "that no prophecy of Scripture is made by private interpretation," (2 Pet. i. 20.) "In all his (Paul's) epistles . . . are some things hard to be understood, which the unlearned and the unstable wrest, as also the other Scriptures, to their own perdition. You therefore, knowing these things before, beware, &c.," (2 Pet. iii. 16.) And how does St. Paul himself speak on this subject? "And some indeed He gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers," (Eph. iv. ii.) "Are all teachers? . . . do all interpret?" he asks in his epistle to the Corinthians, (1 Cor. xii. 27, 31.) The prophet David called on God for light to understand His law, and St. Augustin declared there were many more things in the Scripture which he did not understand than things he understood. "How can I understand unless some man show me?" exclaimed the eunuch of Ethiopia to the Apostle Philip,

being enlightened by the Holy Ghost as to his own ignorance and inability to interpret the prophecies concerning the Christ (Acts, viii.) Yet what those great and holy personages did not dare to believe of themselves, we are told that every uneducated, hard-headed, weak-minded, even stupid man, or woman, must think of *his* or *her* capacity.

Protestants did not invent this theory of appealing to the Bible : it is as old as heresy. And the consequences in the time of the old heresies were the same confusion which is the result of its adoption in modern days. Allow me to quote a few passages from the early Fathers, in proof of this parallel, and to show in what consideration they held this rule. 1. St. Vincent of Lerins : " But some perhaps may ask :—The Canon of the holy books being perfect and more than sufficient for itself, why should the authority of the Church be joined to it?—I answer : Because the Scripture, having a sublime sense, is differently expounded. By one person it is

interpreted in one sense, by a second person in another sense ; so that there are almost as many opinions about its meaning as there are persons. Novatian, Sabellius, Donatus, Arius, Eunomius, Macedonius, Apollinaris, Priscillian, Jovinianus, Pelagius, Celestius, and finally Nestorius, admit no common interpretation. It is therefore wholly necessary, on account of so many subtle evasions, to take the sense of the Catholic Church for our rule.” (Comm. . . n. 11.)

Origin : “ As often as heretics produce the Canonical scripture in which every Christian agrees and believes, they seem to say, Lo ! with us is the word of truth. But we cannot give them credit. . . . He who reading the Gospel, applies to it his own interpretation, not understanding it as the Lord spoke it, truly he is a false prophet, uttering words from his own mind. These words may fairly be understood of heretics ; for they apply their own fables to the Gospel, and the writings of the Apostles, expounding by their

own judgment, and not according to the sense of the holy Spirit."

St. Irenæus : " Not only from the evangelical and apostolical writings, (that is, the New Testament) which they perversely interpret and wickedly expound, do these (heretics) attempt to prove their assertions, but also from the law and the prophets (that is, the Old Testament also). . . . They boast their own superior knowledge and attempt to make it seem credible, forming, as it were, a rope of sand, by adducing some words from the parables or sayings of the prophets, or of Christ, or of the Apostles ; but so as to violate the arrangement and order of the sacred writings, and, as far as in them lies, dissolve the whole connection of truth. . . . When they shall be agreed among themselves on what they draw from the Scriptures, it will be our time to refute them."

St. Clement of Alexandria : " They (the heretics) make use indeed of the Scriptures ; but then they use not all the sacred books ;

those they use are corrupted ; or they chiefly urge ambiguous passages. . . . opposing the divine tradition by human doctrines. . . . But it is clear that there is only one true church, the ancient one, as there is but one God and one Lord,”

Tertullian : “ We are not allowed to indulge our own humor, nor to choose what another has invented. . . . What will you gain by recurring to Scripture, when one denies what the other asserts? Learn rather who it is that possesses the faith of Christ ; to whom the Scriptures belong : from whom, and by whom, and when, that faith was delivered by which we are made Christians. For where shall be found the true faith, there will be the genuine Scriptures. . . . Where this diversity of doctrine is, there will the Scriptures and the expounding of them be adulterated. . . . What Valentinus might do, that might his followers ; that is, change their belief as they liked. In one word, view narrowly all those heresies, and you will find

that in many things they differ from their founders. . . . To the Scriptures therefore an appeal must not be made."

St. Cyril of Jerusalem: "Hold fast to that faith which the Church alone teaches, confirmed as it is by all the Scriptures. For as all persons are not able to read those scriptures, and some from ignorance, some from occupation, are withheld from acquiring knowledge; that thou mayest not through ignorance lose thy soul, we have comprised, in a few lines, the sum of Christian doctrine."—*Catechism*.

St. Cyprian: "Corrupting the gospel and interpreting falsely, they take the last words and omit what goes before, retaining one part and craftily suppressing the other. As they are cut off from the Church, so do they cut off the words of Scripture. . . . Can two or three be gathered together in the name of Christ, who, it is plain, are separated from Him and His gospel? For we did not leave them, but they us; they quitted the head and fountain of truth."

St. Hilary : “ When once they began (the Arians) to make new confessions of faith, belief became the creed of the times rather than of the Gospels. Every year new creeds were made, and men did not keep to that simplicity of faith, which they professed at their baptism. And then what miseries ensued ! For soon there came to be as many creeds as there were parties, and nothing else has been minded, since the Council of Nice, but this creed-making. New creeds have come forth every year and every month ”—one would imagine Bossuet writing the history of the Variations of Protestantism.—“ They have changed, have been anathematized, and then re-established ; and thus by too much inquiring into the faith, there is no faith left. Recollect that there is not one of these heretics who does not now impudently assert that all his blasphemies are derived from the Scriptures. They all urge the Scriptures without any knowledge of them, and without faith, talk of their faith. For it is not by reading, but by comprehend-

ing their sense, that the Scriptures should be weighed. . . . Christ (teaching from the ship) intimates that they who are out of the Church, can possess no understanding of the divine word. For the ship is an emblem of the Church, within which as the Word of Life is placed and preached, so they who are without, being as barren and useless sands, cannot understand it."

St. Gregory Nazianzen: "We must not all exercise the office of the tongue, which is the most prompt and ready member; for all are not apostles, nor prophets, nor expounders. To teach is great and eminent; but to learn is void of danger. You that are a sheep, why do you arrogate the function of the shepherd? Being the foot, why will you be the head? . . . Truly there should have been a law among us, whereby—as among the Jews young men were not allowed to read certain books of the Scripture—not all men, and at all times, but certain persons only, and on certain occasions, should be permitted to discuss the points of

faith. . . . If these heretics may freely teach and promulgate their opinions, who does not see that the doctrine of the Church will be condemned, as if the truth were on their side? But two opposite doctrines on the same point cannot possibly be true."

Here it is well to remark that all the heresies and heretical opinions of those early times were condemned by the Reformers and their followers, full as much as they were condemned by these Fathers.

Let me conclude with a few brief sentences from St. Augustin, and one extract from St. Jerome. St. Augustin: "If every art, however low and easy of attainment, nevertheless, in order to be acquired, demands a teacher; what can be more arrogant than not to be willing to learn those books of divine mysteries from their proper interpreters? . . . Heresies have not arisen, nor certain pernicious doctrines, but from the holy Scriptures being ill understood, and when rash and bold assertion has been the consequence. . . . No one

can, certainly, attribute to the sacred writings, the various errors of the heretics, though they all endeavor to rest their false and fallacious opinions on that authority. . . . Whence came Donatus? From what country did he spring? Out of what sea did he rise? From what sky did he descend? . . . Hold fast to the Catholic Church; do not depart from the rule of truth, and thou shalt be protected in the Tabernacle from the contradiction of tongues. . . . Unless the authority of this Church induced me to it, I would not believe the Gospel."

St. Jerome: "That you may be convinced how necessary a guide is when you enter on the study of the Scriptures," (let us reflect,) "I say nothing of grammarians, rhetoricians, philosophers, and other learned professions—to speak only of menial arts, which are learned, not by reading, but by mere practice; in all these, nevertheless, there must be some one to show the way. The art of understanding the Scripture alone is open to every reader! Here, learned or unlearned,

we can all interpret. The tattling old woman, the doating old man, the wordy sophist, all here presume : they tear texts to pieces, and dare to become teachers before they have been taught. Some, you may see, surrounded by a female circle, weighing out with pompous brow their solemn phrases, and discussing the import of the sacred oracles ; while others, oh shame ! are taking lessons from the women that they may be able to instruct the men.—Not to speak of those who coming to the study of the holy Scriptures from profane authors and the exercise of worldly eloquence, vainly fancy all they utter to be the law of God, and do not deign to learn what the prophets and the apostles had in their mind. In support of their own conceptions they adduce incongruous proofs, not aware that to distort sentences and to force the reluctant Scripture to bend to their own wishes, argues not a superior understanding, but is a mode of teaching the most faulty. . . . The assembly of the

one Church has but one faith, nor is she defiled by a variety of doctrines, nor rent asunder by heresies : she remains a virgin."

These texts suffice : it is certain that the early heretics appealed to Scripture ; and that, on the strength of that appeal, they subdivided ; and that, in view of these divisions, the Fathers recommended them to appeal rather to the Church for knowledge. "We are of God," says St. John, "he that knoweth God, heareth us." Those who refuse to do so, who will not "hear the Church," nor the priests of the Church, whose lips "shall keep knowledge, and from whose mouth they shall require the law," are in the eyes of these Fathers only objects of blame or of pity. And indeed to abandon the Bible and its sacred text thus to be "torn to pieces," according to the words of St. Jerome, would it not really be casting the holy thing to dogs and pearls to swine ? as literally it has been gathered in by the avid Chinese to make soles for slippers or lining for their tea-chests.

Thirdly, the Bible-reader must be sure of his translations, for there are many different readings of the Bible-text, and several books have been rejected by different sects. Therefore, fourthly, he should be acquainted with the critical value of each book and text ; he should be well-grounded on the controversy concerning the two Canons ; in fact, he should know the whole history of the volume. Therefore, fifthly, before forming his code and act of faith, he should make himself familiar with the original languages in which this work was written, the Greek, the Hebrew, and the Syro-Chaldaic.

The first translations of the Reformers were notoriously erroneous. In Luther's translation of the New Testament alone, 1,400 corruptions of the text were pointed out ; not only did he alter and omit, but he even added to the text. All the Reformers mutually abused each other on this account. In Henry VIII.'s translation, 2,000 corrupt readings were pointed out in the New Testament

alone. Queen Elizabeth's was not much better. Finally, the elder Disraeli (father of the Right Honorable Benjamin) thus stigmatizes the translations made in England previous to the year 1660: "Our English (Protestant) Bibles were suffered to be so corrupted that no book ever swarmed with such innumerable errata. These errata unquestionably were, in great part, voluntary omissions, passages interpolated, and meanings forged for certain purposes," (*Curiosities of Literature.*) The present English Bible is, or may be admitted to be, tolerable enough for accuracy; and yet, after having made an idol of this book for two hundred years, behold to-day all England risen up against it, as the old Hebrews used to turn against their false gods when they got tired of them, and declaring that it is a failure, that it was ill-done and coarsely-wrought, a shame and disgrace to their Church, that it must be revised, that it must be torn up and destroyed, and another idol put upon its pedestal. Quite recently the actual Bishop of

Gloucester in England named in convocation several instances, in which “deviations from faithfulness are to be found” in it,—a mild way of saying that it was intentionally corrupted. But the translations for foreign and heathen nations are absurdly inaccurate. An Irish translation was made in which 35 variations were discovered in the first ten pages. The translator of the New Testament into Chinese wrote, *a year afterwards*, that the Dictionary in which he was engaged “would gradually mature his knowledge of Chinese!” What kind of a translation was that man capable of making? Yet here was the book which 400,000,000 of Pagans were to take on the *ipse dixit* of the publisher to be the inspired word of God. I shall not speak here of the value of the Catholic translation, which every one admits to be the most correct. We accept our translation because it is approved by the Church; but every Protestant must find out for himself the worth of the book he reads.

He must also settle in his own mind whether all the books, and all parts of the books in the Bible, have an equal authority or not. The 6th Article of Religion of the Church of England says, that "in the name of the holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority there was never any doubt in the Church;" and it enumerates the books of the Old Testament, according to the Jewish division of proto- and deutero- canonical, denying to these last inspiration and authority in matters of faith, and then all the books of the New Testament, in the order in which we have them. Now, see, what a gratuitous assumption is here contained in the first place! Because there have been doubts as to the authenticity or inspiration of a book, does it follow therefore that we can *deny* its authenticity and inspiration? What follows is, that, since these books contain many things, every Protestant must determine for himself whether they have authority or not, so as to

oblige him to believe what they say? Consider, secondly, the implied misstatement of fact. Whatever obscurity there may be about the question of the deuterocanonical books, the fact is that the Church never did doubt of their inspiration; the Apostles in their writings quoted from them, as well as from the protocanonical books; they were received as inspired by the Greek and Alexandrian Jews, and by the ancient heretics and modern Greek schismatics; and if the ancient Jews did not insert them in their canon, the reason was, according to Josephus, that through respect for Esdras, who had drawn up the first canon, they awaited the coming of another prophet, that is, the Messiah, before adding any books to that list. Thirdly, remark the inconsistency. The English Church admits all the books of the New Testament; now, up to the 4th or 5th centuries, there were grave doubts in the Church as to the inspiration and authenticity of some of these, and several others were considered by

many during that period as inspired, which have since been rejected. After the breaking out of the Reformation, Luther again and the other Reformers discarded several of these books. He threw away the book of Revelations or Apocalypse, the epistle to the Hebrews, and the epistle of St. James—which he called an epistle of straw, for the reason that it denied his favorite theory of justification by faith alone, to maintain which he inserted the word “alone” after the word *faith* in the epistle of St. Paul to the Romans, and, when accused of having done so, his answer was : “So I will, so I command. Let my will be instead of reason. Luther will have it so.” Here now is a pretty knotty point, which every Protestant must clear up for himself before setting to read the Scripture ; for, if the decision of the Church does not appear to him to be invested with sufficient authority by God to make him certain about it, it is scarcely probable that the voice even of Martin Luther, or the Articles

of the Church of England, will suffice to put his mind at rest.

But suppose the Protestant reader has settled to his own satisfaction the question of the authority of the different books and all the parts of them, and is quite at ease as to the fidelity of his own vernacular translation, there is an anterior question still, which he must solve before being able to apply his rule of faith. This question is the non-corruption and integrity of the original text. In the original mannscripts, written in a variety of different languages, there are a great many different readings ; for example, the famous controverted text, of so great importance in proving the existence of the Blessed Trinity. "There are three who give testimony in heaven," is found in some manuscripts, in others it is not. Again, in other parts, have we the text entire and complete ? is there no break, nothing omitted, which may change the whole sense and meaning of the passage ? The authors of the extant portion of the Old

Testament tell us of a great many books which are lost,—it has been calculated, as many as twenty—which were probably inspired. Strange, by the way, if the written books are to be our rule of faith, that God should not have preserved what he deemed necessary to complete His revelation, and without which His law cannot be wholly known! He then who admits the private reading of the Bible as his only means for knowing the word of God, must enter upon all this study, if he wishes to build his act of faith on a solid foundation, that is, his own personal certitude, and not on the faith of critics or translators, on a mere probability and chance. For he who will not admit the authority of the Church, cannot receive that of man. What a prospect opens before him!

But the most important point remains yet to be settled. Sixthly, then, and finally, he must be certain of its inspiration. I have my Bible, and I understand it : how do I know that it is inspired? There are 46 books of

the Old Testament, and 27 in the New, written at different intervals, during the space of 1600 years. How am I to know that each one of these books was inspired? By the nature of the things related in them? Niebuhr, the German critic, has destroyed the fine edifice of early Roman history left to us by Titus Livy, far more creditable, on the face of it, than are many things related by the writers of the sacred books. These would long ago have lost all credence, without waiting for a Colenso or a Renan, had they nothing but the intrinsic evidence of truth to support them. Is it by the style of the writers? their sentiments, their piety? How many works of modern authors there are, full as devout, as elevated in thought, as some of these writings, which no one ever dreamed of calling inspired! That wonderful book, the Following of Christ, which is the consolation of so many millions, does it not bear as strong intrinsic marks of being inspired, as, say, the Book of Chronicles, or the Book of Ruth, or

Paul's Epistle to Philemon? Is it on account of the character of the writers? Learned Protestant divines have excluded the Gospels of Sts. Mark and Luke, because they were not apostles, but only disciples of the apostles; and they have asked, if you admit inspiration in the writings of the disciples, why should St. Barnabas' epistle be denied it? But then what becomes of the rule of faith, if the writings of the apostles are *ipso facto* inspired, and they only are inspired? For it is certain that we have lost many of their letters, of St. Peter's, for instance, only to speak of him; St. Peter spent seven years at Antioch, and twenty-five at Rome, and did he write only two letters? for we have remaining of him only two letters. Why also in that case do we reject the Gospels of Sts. Thomas and Bartholomew, who were apostles, when we receive those of Luke and Mark? why receive Paul's letter to the Romans (who nowhere says that he wrote to the Romans) and reject that bearing his name to the

Laodiceans? Any such rule, it is plain, is altogether arbitray, and every rule adopted by Protestants for judging of inspiration, is arbitrary.

I will tell you, my dear friends, whence you have derived your belief in the inspiration of holy Scriptures, from the tradition of the Roman Catholic Church, from nowhere else. If she had not given them to you, you would not even have known them. She alone has kept them by the care of her monks and learned men. She alone has given you the authentic translation of them. She alone has furnished you with the list of the truly inspired books, dismissing those which were apocryphal ; and on Her evidence and testimony alone—it is impossible to assign any other reasonable motive—do you believe that they are inspired. The eminent and learned Cardinal Wiseman did not fear publicly to say that “ having perused, with great attention, all that has fallen in my way from Protestant writers on this subject (of inspiration),

I have hardly found one single argument advanced by them that is not logically incorrect, so that if I had not higher grounds on which to rest my belief, they could not have led me to adopt it.

This higher ground is the authority of the Catholic Church, without which, says St. Augustin, I would not believe even in the Gospel, "*Ego vero Evangelio non crederem, nisi nec Catholicæ Ecclesiæ commoveret autoritas.*" And how could he? Even the tradition, the historical testimony of the Church, does not suffice to make us believe in inspiration. If the affirmation of the Church have only a human authority, it establishes certainly indeed the authorship of these books, their integrity and correct preservation, and it satisfies the historical critic of the truth of the facts related in them. But Inspiration is an interior thing, an invisible action of the Spirit of God on the mind and hand of the writer, a secret dictation by which he is urged to write, perhaps without being conscious of the fact himself,

and directed in what he writes, so that he becomes an instrument rather than an author, and the production finally of his pen is not his own invention but the very word of God. Now this invisible action above and beyond the range of human eye or thought, no one can witness to but God Himself, and it is on the word of God Himself alone that we can believe it to have existed—a word, a witness, preceding intellectually, logically, the existence of the Bible as an inspired book. This word, this witness, this authority, preceding every other in the order of Christian knowledge and instruction, is the basis, the first foundation of all Christian faith. This word of God, this Voice of God, telling us the Bible is inspired, which unless we hear and believe, we *cannot*, at least logically, and above all supernaturally, believe the Bible to be inspired, where is it? what is it? You have heard it; for you believe the Bible to be an inspired book. But you accept the Bible as such only on the authority of the old Catholic Apostoli-

cal and universal Church. The authority then of that old ever-lasting Church, is for you, as for me, the basis, the solid foundation of your belief, the instrument through which God speaks, the Voice of God. The authority of the Church of God, built on a rock, is finally, for you, for me, and for every Bible Christian, his first, his only Rule of Faith.

Notwithstanding the Protestant principle the Bible is the rule of faith, as its unlimited private interpretation was found to lead only to infinite division, every denomination has felt it necessary to adopt some certain formulary or profession or confession of faith, to which its members and ministers are obliged to subscribe, and those who refuse to do so, become thereby another sect. Thus the Church of England agreed on 39 Articles of religion : now, to speak only of these—for the same thing could be said of the other formularies—whether they be articles “of faith,” or articles “of peace,” as they have been called,

they are put down either as facts which the individual reader of the Bible has no right to controvert, or as a compromise. If as facts, then there is an end to private interpretation, and we have the Catholic rule that the authority of the Church is to be our guide and director. If as a compromise, a compromise between whom and what? Between truth and error? between Christ and Anti-christ? But "what concord hath Christ with Belial? or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? What participation hath justice with injustice? or what fellowship hath light with darkness?" The Church of Christ can hear of no compromise.

This necessity for coming to an understanding led to the famous distinction of fundamentals and non-fundamentals. To keep themselves from dissolution, while depending on the Scripture alone for authority and light, and at the same time, to frame some answer against the Catholic controvertists who were

constantly casting up to them their innumerable divisions, so opposed to that unity which the Saviour had promised to His Church, the leaders of the Reform declared that it was required only of all Christians to agree on the fundamental points of the Christian religion, and that these only were all sufficiently clearly expressed in Scripture. Now, not to speak of the injury thus offered to the written Word, as though everything proceeding from the mouth of God did not deserve the implicit homage of our belief, or could have been revealed by Him, the Lord of Majesty, except with the supreme design, whatever apparently unimportant point it might regard, since, after all, it *was* revealed, of being expressly, uncontrovertedly, and unhesitatingly believed, on His authority, by man—not to speak of this, who gave these gentlemen the right to determine between fundamental and non-fundamental points? Where was their Scripture warrant for it? There is no word about such distinction in the holy writ.

Perhaps it may sound plausible and satisfactory enough, at least to perplexed or unreflecting persons, to say : All the essential points of the Christian religion are sufficiently clear. To know whether such is really the case, however, two questions must be previously decided ; first, which are the essential articles of religion, and, secondly, whether all those who admit this distinction are agreed as to these articles. Here again I may ask, who has the right, not admitting the authority of the Church in the matter, to determine what are essential and fundamental points of faith, and what are not? The fact is however that, to this day, no common understanding has been come to on the subject. The Episcopalian thinks that the distinction between the order of bishops and the order of priests is fundamental; the Presbyterian thinks that it is not, or, rather, that the confusion of the two *is* fundamental. The Trinitarian holds assuredly the belief in the distinction of three persons in one God to be

fundamental ; the Unitarian holds that it is not, and, on the contrary, that the unity of person is ; the one maintains the divinity of Jesus Christ ; the other reduces him to the mere rank of a creature. Is it essential or not, to know whether there are sacraments in the Church, and how many there are, and what their nature is, whether they be mere exterior signs and ceremonies, or instruments of supernatural grace ? whether any sacrament be necessary to salvation ? whether salvation be possible out of the Church of Christ ?—whether it be a sin, and, if not a sin, whether it be profitable or not, to honor and invoke the Blessed Virgin and the Saints ? whether these four words, “ This is my body,” really mean what they literally signify, and are held to mean by the Roman, Greek, and Lutheran churches, or whether they imply the direct contrary “ This is *not* my body ?” whether these words have a clear and fundamental signification for us in Scripture, “ All things whatsoever they shall tell you, observe

ye and do," and "An heretical man avoid?" whether, finally, diversity of opinion in what are called non-essentials be not an obstacle, and uniformity in some things which may *appear* unimportant be not a necessary condition to salvation?—for, after all, the Roman Catholic Church, containing 200,000,000, the half, at least of the Christian world, with the Greek Church, a very large body also, affirms that it is, while only the Protestant division, quite a minority, denies it. Who will decide these questions?

In the same communion, among those who have embraced the same profession of faith, you will find every variety of opinion as to what is fundamental. Thus in the Church of England—I specify the Church of England, because it is the Protestant body with which we are all best acquainted—some maintain that baptism is necessary to salvation, others that it is not,—these parties are now about equally divided; some teach that the ministers of the Gospel have received a sacred

character and exercise priestly functions, and others that they are in no way distinguished from the rest of men ; some believe in the power of absolution, the Real Presence of Christ in the Communion, others reject these doctrines violently. " For this " (admittance to her communion) " she " (the established Church, " requires only belief in the Apostles' Creed," says Dr. Pusey. The dean of Westminster and the new bishop of Exeter would probably be far from allowing that she required so much. The Master of the Rolls, in a late legal decision, declared that all that was necessary in order to possess a living in the Church of England, was not to deny the supremacy of the Queen. The national French Protestant synod of Charenton in 1631, admitted to the Calvinistic communion the Lutheran protestants, who believed in the Real Presence of Christ in the sacrament, which the Calvinists denied. The synod of Dordrecht in Holland, also Calvinistic, excluded from communion the Arminians, who

were followers of Calvin in everything except his harsh doctrine on predestination. Now the Lutherans, who adored Christ in the Host, were idolaters in the eyes of the Huguenots ; yet they were admitted to Communion, and those who denied only absolute predestination to sin and hell were excluded ! Worldly interest was the real motive of all these re-unions. Interest was what made that compromise which is called the Church of England ; and the interest of his subjects, for whom an united religion appeared to him as desirable as an united fatherland, was what determined probably the late King of Prussia to oblige his Lutheran and Calvinistic subjects to bend their necks to one common religious yoke. They do things according to military system in Prussia ; but we have seen lately in the United States a re-union, or marriage, it was called, effected between the old-school Presbyterians and the Presbyterians of the young school. Now, if I am not mistaken, the bone of contention be-

tween these schools, was that same question of predestination, which caused division and civil war among the Calvinists of Holland. Is the true belief on this point fundamental or not?

A learned author has enumerated 24 essential points of the Christian faith, which certainly are not clearly expressed in Scripture ; for example, the perpetual virginity of the mother of God ; St. Matthew, i. 25, says : “ He (St. Joseph) knew her not till she brought forth her first-born son.” On the strength of this passage, which appeared to give some color to his interpretation, Helvidius maintained that the Virgin afterwards had other sons, and he was condemned as a heretic by Sts. Augustin and Jerome, each of whom wrote a book against him. The question therefore of the fundamentals is a difficult one. Yet those who make this admission, maintain in the same breath that every one can easily find out in the Bible what is necessary for salvation. In reality, this inven-

tion of fundamentals is nothing but a substitution of formularies of men in the place of both the divine authority of the Church and the written word of God. It destroys all belief in the inspiration of Scripture ; for, if great portions of that volume are not necessary to be believed, but have been handed over, as the world is said to have been, to the disputes of the children of Adam, who will believe that anything in the book was ever dictated by Almighty God? who will believe on the authority of mere sects of men, that the Infinite Wisdom has condemned us to dive in search of pearls of truth into an ocean of words in a book, which, while it is our only guide in our search, nowhere says in what part that truth is to be found, which portion of itself is inspired and which is not, which is of necessity to be believed and which is not, which is verily and indeed the word of God and which is merely the production of the labor of man? This distinction has greatly contributed to diminish respect for the sacred

volume, and confidence in any of its statements ; and its assertion was one step towards those final general results of Protestantism and free inquiry which we witness everywhere around us at the present day, in the rationalism, the utter indifference as to religion, and the spirit of universal doubt, which are the characteristics of the times in which we live.

If the divisions of Christendom are only on account of non-essential points, why did it ever divide ? why do the sects divide among themselves ? And why did they separate from the Catholic Church, which, according to them all, believes in the fundamental articles of the Christian faith ? If this distinction of fundamental and non-fundamental points, unknown even to the early heretics, be true, what could justify Martin Luther in going out of the Church ? If he discovered errors in the Church of Rome, since they regarded only non-essential points, about a thousand of which all Christians most in-

evitably disagree, was not he, a Priest of that Church, obliged to avoid giving the great scandal of rending by schism the seamless garment of the Spouse of Christ, and destroying that beautiful outward unity which is one of the most imposing marks of the true worship and religion of a one and indivisible God? These questions are all the more pertinent because, when a certain number of Reformers, calling themselves orthodox, and giving the epithet of heterodox to all those who will not hold what they hold, would have agreed on a certain number of points as fundamental, could they make an act of faith on the subject? They would have nothing for them but their own opinion. Confessedly, since they do not claim infallibility, they would *opine* merely that these are the fundamental articles, and that others are not. They may be mistaken; to-morrow they may see a reason for thinking otherwise; but, until then, they believe that this is the Christian faith. Is this the realization of the plan, the

desire and promises of Christ? Did He provide no better method of making known to men His revelation? of securing that unity in His Church which He prayed for to His Father. "Father, make them one, as We are one?" of conveying that certitude, without which the mind of the sincere Christian, and especially the soul anxious for its eternal safety, cannot rest? For what soul that has read these words in holy Writ, "Depart from me, ye cursed," "Work out your salvation in fear and trembling," "He who shall not believe, shall be condemned,"—can repose and sleep in the quiet assurance that it opines this point to be fundamental in the Christian religion, and that other to be a non-essential one which to-morrow it may judge to be of necessary credence for salvation?

Are these men willing to lay down their lives and die for the truth of their conviction. Look to and survey the scene of Protestant and Catholic missions for the answer. No year passes without the soil of some pagan

land being bedewed with the blood of lonely Catholic martyrs. Bible missionaries are to be found too ; but, as a Protestant writer says, in their comfortable homes, with “ the inevitable gun-boat ” lying close to the bank for their protection. There are very many good persons yet, I trust, who, educated in prejudice against the Catholic Church, and sincerely believing the truths which they have been taught, with that good faith which makes them pleasing unto God, would be willing to lay down their lives, if necessary for the Christian religion ; and, in the first enthusiasm of reform, under the excitement of fanaticism, numbers of men, who, while claiming liberty for all, with an inconsistency not uncommon to human nature, showed themselves to be most intolerant, exulted when the opportunity was offered of exposing their lives and shedding their blood in what they believed to be the cause of God, and of His Gospel. But that zeal which springs from enthusiasm or fanaticism dies

away with the disappearance of its cause. It has died out in the Turks ; it has died out in the Jews ; it has died out in the sects ; and there are very few men at the present day willing to go the length of sacrificing their life's blood in witness of the Bible being the only rule of faith. The Roman Catholic priest by the side of some obscure bed of contagious disease (as four of our Fathers of St. Francis Xavier's in the course of two years who sacrificed their lives on Blackwell's Island) ; the simple Sister of Charity ; the poor Catholic neophyte bending beneath the rattan in the Corea and in Tonquin ; the humble and suffering Catholic missionary under the sun of Guinea or amid the icy wastes of Lapland ; these may rejoicingly lay down their lives for the faith which they profess, because in them burns the same fiery conviction of the truth which consumed the hearts of the apostles who converted Europe and the martyrs who died in the amphitheatres of ancient Rome.

The consistency of the Church's teaching with regard to the Scriptures stands in strong contrast with the variations of the Reformers and their followers. At first these insisted upon clinging to the very letter of the written text ; now their followers, in great number, attach very little value to the text whatever. At first they declared that the Bible was clear for all ; now many admit that it is most obscure. At first their rule was private interpretation, then professions of faith, then the interpretation of the Spirit, then the interpretation of reason alone. They explain the Bible by itself, by taste, by the laws of criticism, both as to its meaning and as to its inspiration. At first they admitted some books and rejected others, as they pleased ; then they adopted the Jewish canon, though neither the Jews nor the earliest Fathers were agreed as to which were the canonical books of Scripture. At first the whole Bible was the law ; then the essential fundamental points only were made necessary to be believed ; and

now these, the 19th century men of England, Germany, and North America, have reduced to mighty few indeed.

The Catholic Church alone collected and preserved the Scriptures during the persecutions of the early ages. She kept them during the inroads of the Barbarians and the wild ages which followed. She alone can account for them, determine their canon, prove their inspiration, and explain their meaning. She has always interpreted them consistently and uniformly, giving to them their obvious and natural sense, accepting all their teaching—as, for example, that on Extreme Unction for the dying, which is so clear in holy writ, and yet denied by all the sects—deducing from them a code of doctrine suited to a supernatural religion, a religion of self-denial, mortification and humility, as taught in the mysteries of the Incarnation and Atonement. And therefore she is always the same. Her enemies may quarrel among themselves, or they may be reconciled, like Pilate and Herod,

when they unite in enmity to her. But she is ever one and Catholic, to-day as in the days of Constantine, whether she appears in the persons of 900 venerable men, gathered from all the extremities of the earth in solemn and glorious Council, or whether she appears as one old imprisoned man of 80, the object of the world's derision and of the love of all his children, she is one and Catholic, the faithful guardian of the word of God, the unchanging expounder of the faith.

LECTURE III.

THE CHURCH.

WHY are you a Catholic? This is a question which every child of the Church should be ready at all times to answer satisfactorily, according to the admonition of the Apostle St. Peter, "being always ready to satisfy every one that asketh you a reason of the hope which is in you," (1 Pet. iii. 15.) I am a Catholic because I believe the Catholic Church to be the true and only Church of Christ.

Christ did establish a Church : this is admitted by all Protestants. Besides there is frequent allusion to the fact in Scripture. (Matt. xvi. 18.) "Thou art a rock," says Christ to one of his apostles, "and on this rock I will build My Church." "If he will not hear them," He says, in another place, "tell the Church ; and if he will not hear the

Church, let him be to thee as the heathen and the publican," (Matt. xviii. 17.) Elsewhere he speaks of His Church, according to the oriental style, under different figures. Thus He says to His disciple, Simon : " Feed My lambs, feed my sheep," (Jn. xxi. 15.) And Jn. x. 16 : " Other sheep I have that are not of this fold : them also I must bring . . . and there shall be one fold and one shepherd." In Matt. xxii., He likens it to a kingdom and a marriage feast ; and Matt. v. 14, to a city seated on a mountain. After His death and ascension we see that His Church continued to exist and began to spread. " Saul ravaged the Church," we are told in the Acts of the Apostles, viii. 3. " The Church indeed had peace throughout all Judea and Galilee and Samaria," (ib. ix. 31.) And from these passages we understand also what that Church was, namely : *a society of persons united in obedience to the law revealed by Christ.*

Does this Church still continue to exist at the present day ? There are two ways of ex-

amining this question. The first would be to commence from its origin, and, continuing to follow its history through successive generations, to see whether it has really persevered, the same in character and individuality, in unbroken and permanent duration, down to the time in which we live. The second method is to consider whether Jesus Christ has assigned certain essential marks or signs by which we are to recognize His Church, which His Church will always openly claim and plainly manifest, and without the possession of which, any body pretending to be, or to be of, His Church, will want the necessary titles to ensure confidence in the validity of its claim. This method is the shorter, and perhaps the more satisfactory one. The inquiry is simply historical. Does the Bible, taken as an historical book, relate that Jesus Christ, its founder, designated certain characteristics by which he intended to distinguish His true Church from all other organizations of spurious growth which might in the course of ages endeavor

to deceive men into the belief that they were in possession of the real revealed and Christian mode of worship? And is the evidence of contemporaneous *facts* sufficiently strong to warrant us in asserting that there is one body, and only one, this day in existence, which both claims for itself and possesses all these specified characteristics, against which claim and which possession no solid argument not capable of being satisfactorily answered can be advanced, and which body therefore should be admitted by all reasonable men to be really and truly the very Church established by Christ for the preservation and diffusion of the doctrine which He revealed and wished to be taught for the salvation of all men?

The first characteristic of the Church of Jesus Christ, assigned by its founder, is its divine origin: "My doctrine is not mine," he says (Jn. vii. 16.) "but of Him who sent me;" the true Christian Church cannot be of human origin. "He that speaketh of himself," adds the Saviour, "seeketh his own

glory ; but he that seeketh the glory of him that sent him, he is true." The second is its unity. " There shall be one fold and one shepherd," he says (Jn. x. 16) : " I am the good shepherd ; and I know mine, and mine know me." This unity was foretold by the prophets and insisted on by the apostles :—" My dove is one," says the spouse in the Canticles, (vi. 8,) " she is the only one of her mother, the chosen of her that bore her." " Thou art beautiful, O my love, sweet and comely as Jerusalem, terrible as an army set in array," (ib. vi. 3.) " We, being many," writes St. Paul to the Romans (xii. 5), " are one body in Christ, and each one members one of another." And to the Ephesians (iv) : " I therefore, a prisoner, beseech you that you walk . . . careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. . . .

He gave some indeed apostles, and some prophets, and some evangelists, and others pastors and doctors. . . . for the building up of the body of Christ ; until we all meet in the unity of faith. . . . that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness by which they lie in wait to deceive. But acting truthfully in love, we may in all things grow up in him who is the head, Christ : from whom the whole body, being compacted and fitly joined together, by what every joint supplieth according to the operation in the measure of every part, maketh increase of the body unto the building of itself in charity." Is not this insisting on unity ? " Is Christ divided ? " he exclaims, in writing to the Corinthians (1 Cor. i. 13). Christ himself had said that " every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." (Matth. xii. 25). " A man that is a heretic,"

he (Paul) writes to Titus (iii. 10), who was a bishop, "after the first and second admonition, avoid; knowing that he that is such an one, is subverted and sinneth, being condemned by his own judgment." How condemned by his own judgment? St. John answers (1 Jn. ii. 19): "They went out from us; but they were not of us. For if they had been of us, they would no doubt have remained with us." Therefore St. Paul "beseeches" the Romans: "I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and to avoid them," (Rom. xvi. 17.) And St. John, in his epistle to Electa pushes the doctrine of excommunication very far, when he says: "If any man come to you and bring not this doctrine, receive him not into the house, nor say to him, God speed you. For he that saith unto him, God speed you, communicateth with his wicked works," (2 Jn. 10.) After all, this is not stronger than to say, as the Saviour did,

“He who heareth not the Church, let him be to you as the heathen and the publican.” But it supposes that the Church is indeed “the pillar and the ground of truth,” the *one* “house of the living God,” the one ark out of which there can be no salvation. Finally, in testimony of this sign of unity being particularly intended to distinguish His Church, we have Christ’s prayer to his Father, offered up after his last supper, immediately before separating from His disciples to go forth to His passion: “Holy Father, keep them, in Thy name, whom Thou hast given Me; that they may be one, as we also are. . . that they also may be sanctified in truth. And not for them only do I pray, but for those also who through their word shall believe in Me: that they all may be one, as Thou, Father, in Me, and I in Thee: that they may be one in us: that the world may believe that Thou hast sent Me. . . that they may be one as we also are one. I in them and Thou in Me: that they may be made

perfect in one; and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me," Jn. xvii. It would be difficult to speak more earnestly. And this unity which Christ asks for can hardly be supposed to mean some loose connection of charity and good-will; for he asks for the most intimate union possible, "that they may be one as we are one," that their union may be like that of God the Father and God the Son, whose state of co-existence is not so much that of unity as of identity, identity of nature, identity of substance, identity of individual being. I have chosen to abound in selecting passages in proof of this point, on account of its importance.

The third character or property of the Church, is its exclusiveness. This follows from some of the texts I have just quoted. "He who will not hear the Church," says our Lord, "let him be to thee as the heathen and the publican," (Matth. xviii. 17.) "Go ye into the whole world, and preach the

Gospel to every creature. He that beliveth and is baptised, shall be saved ; but he that believeth not, shall be condemned," (Mark xvi. 15, 16.) " We are of God," writes St. John. " He that knoweth God, heareth us : he that is not of God, heareth us not : by this we know the spirit of truth and the spirit of error," (1 Jn. iv. 6.) The fourth mark is authority in its teachers. This is manifest in all the letters of the apostles, remarkably so in those of St. Peter. " We are of God," says St. John ; " he that knoweth God, heareth us," " He that heareth you," said the Savior, " heareth me ; and he that despiseth you, despiseth me," (Luke x. 16.) " He that heareth not the Church, let him be as the publican." " Go, teach all nations." And in particular to St. Peter : " Feed my lambs, feed my sheep." The fifth mark of the Church is its Visibility. Necessarily so ; for every human society is visible. An invisible Church, that is, a grand human society bound together by some intelligible tie, which never-

theless remains unknown, is a contradiction in terms. Ah, it is true that, while the body of the Church, which is an exterior, sensible organization, contains both good and wicked, the good only make up the soul of the Church, that is, the number of those who possess actually divine grace, and that these are known only to God, the searcher of hearts. But to say that the public, organized society, which Christ formed for the preservation of the deposit of his revelation, is something undiscoverable to human knowledge, is to bewilder our reason and to contradict our common sense. "A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all in the house," (Matth. v. 14, 15.) Of what house does our Lord speak? of "the house of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. iii. 15.) "And evidently great," adds the Apostle (1 Tim. iii. 16) "is the

mystery of godliness, which has been preached which is believed :”—great by the evidence of the Church. “In the last days,” says the prophet Isaias (ii. 2, 3.), “the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills. . . . And many people shall go and say : Come and let us go up to the mountains of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths.” “A path and a way shall be there; and it shall be called the holy way : the unclean shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein,” (Is. xxxv.) Therefore a visible way.

The sixth distinctive mark of the Church of Jesus Christ is the possession of inerrancy. This follows from what precedes. If Christ gave the authorities in His Church power to teach the truth, since the truth never changes, so long as His Church continues His, it will

teach nothing but the truth. We cannot suppose that Christ would have given it other power. And when we see all men ordered to submit to its teaching, and anathema pronounced on him who adopts any other doctrine, we must conclude that God the Father will watch by His divine providence over this Church, established by His Son, so as to prevent it from ever teaching error, unless He wishes to stultify His own work, and, what is most repugnant to His own infinite veracity, to oblige men to accept falsehood as the truth. Several of the texts already quoted from Scripture, imply necessarily the existence of this attribute in the Church: in fact, all those which go to prove its right to speak with authority. "Go teach all nations." Teach them what? anything but the truth? "Behold I am with you," (Matt. xxvii. 20.) What does Christ mean by this promise of His presence, "I am with you?" Evidently, what the parent says to its tottering child afraid to fall: "Walk without fear, I will keep you

up;" what the master says to his servant, or the sovereign to his subject, about to execute his orders: "No harm can befall you, I will take care of the consequences." Christ's promise to "be with" His disciples in their teaching, means that He will protect them from the danger accompanying teaching, namely: error. "He that will not hear the Church, let him be to thee as the heathen." "He that heareth you, heareth me." "He that will not believe" your teaching "shall be condemned." "We are of God. He that is not of God, heareth us not. By this we know the spirit of truth and the spirit of error." "Feed my lambs, feed my sheep." With what? With the truth, surely. Other texts, if possible, even more explicit, might be adduced. "I will build My Church, and the gates of hell shall not prevail against it," (Matt. xvi. 18.) They would prevail if error could enter therein. In His discourse, after the last supper, Christ repeatedly promises to His disciples the direction of the Spirit of truth. "I will not leave

you orphans. . . . I will ask the Father, and He shall give you another paraclete (or consoler), that he may abide with you forever, the Spirit of truth. . . . But the paraclete, the Holy Ghost, whom the Father will send in My name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you," (Jn. xiv. 16-26.) "He will teach you *all* truth," (ib. xvi. 13.) "But when the paraclete cometh, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of Me, and *you* shall give testimony," (ib. xv. 26, 27.) At the first Council, held in Jerusalem, which was composed, not only of the Apostles, but of a large number of other chiefs of the Church, their disciples, a decree was enacted, which we find in full in the Acts of the Apostles (ch. xv.), declaratory of what the whole pagan world at that time converted to Christianity, was to practice by the will of God. This decree commences with the following remarkable

words: "It hath seemed good to the Holy Ghost and to us." The assumption of infallibility could not be expressed in more forcible terms. Other passages, condemnatory of communication with heretics, furnish another proof of the existence of inerrancy in the Church. "Bear not the yoke with unbelievers," says St. Paul to the Corinthians, (2 Cor. vi. 14.) Therefore they must know who unbelievers are. "What part hath the faithful with the unbeliever? . . . For you are the temple of the living God. . . . Wherefore go out from among them, and be ye separate, saith the Lord," (ib.) In the third chapter of the Second Epistle to Timothy (I change as to the order): "Know that in the last days shall come . . . men corrupted in mind, reprobate as to the faith, always learning and never coming to the knowledge of the truth; as Jannes and Mambres resisted Moses, so these resist the truth . . . Now these avoid." Those who live in the last days will have to be sure that they possess the truth themselves, and

are not merely learning, in order to obey this injunction. "There were also false prophets among the people," says St. Peter, (2 Pet. ii. 1.,) "even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. . . . Leaving the right way they have gone astray," (ib. 15)—he blames them for their error. "These are fountains without water and clouds tossed with whirlwind, to whom the mist of darkness is reserved. For speaking proud words of vanity . . . promising liberty, they themselves are the slaves of corruption," (ib. 17-19.) "Little children," says St. John, "even now there are many Anti-christs. . . . They went out from us . . . that they may be manifest, that they were not all of us," (1 Jn. ii. 18, 19.) Enough for the moment on this subject.

The seventh gift with which Christ endowed His Church was perpetuity. This follows from the very nature of Christ's mission and

the object of His Church. He came for the salvation of all men : He died for all ; the object of His Church was that His doctrine, by which men were to be saved, should be propagated and preserved. So long then as the generations of men shall continue to succeed each other, His Church will have the same object of its existence. He would not therefore have provided these generations with the means of knowing the way of salvation, if He did not assure to His Church the channel through which that knowledge was to be conveyed, a duration coextensive with the existence of the human race. The need of the human race to know the truth is always the same. If even in the times of the Apostles false teachers arose, against whose errors the voice of a Church, speaking as Jesus Christ Himself, " Not like the Scribes and Pharisees, but as having authority," was necessary, in order that the faithful might not be at a loss know what to believe, that necessity became still greater when these first heralds of the

faith has been removed by death. Indefectibility, moreover, was necessary in order that this perpetual Church might be always able to fulfil the object of its mission. This indefectibility means that the existence of the Church should be uninterrupted, that she should never fall into a state of *deliquium*, or trance, so that she would not be able to make her voice heard or to be recognized—that at no given period she would fail in the accomplishment of the purpose of her creation, the perpetual promulgation with infallible inerrancy of the divine law revealed by Jesus Christ. This follows from the fact that the same need of authoritative instruction exists in one age, in one generation, as in another. It would be a gratuitous supposition to assert that the constitution of the Church ever underwent a radical change: what it was in the days of the Apostles and their first disciples, that it must always have been and be. So it was established by Christ. Scripture, history, say nothing of any revolution effected or to be ef-

fectured in its nature. "Go *teach* all nations," said Christ, "and behold I am with you all days, even to the consummation of the world." (Matth. xxviii. 20.) Not with the Apostles in person; they died before the Church was a hundred years old; but in the persons of their successors. "To the consummation of the world,"—here is a promise of perpetuity. "All days"—here is indefectibility. "On this rock I will build my Church, and the gates of hell shall not prevail against it." If that Church should cease to exist, while the generations of men continued to be born, or existing should ever, through corruption or otherwise, fall into such a state that it would be impossible for them to recognize her voice, she would then no longer, of course, be the organ for communicating Christian truth to men: this would be an evil, and it would consequently be just to say that the gates of hell had prevailed against her.

Eighthly, therefore, as a consequence, Christ must have attached to His Church the mark

of sanctity : sanctity in her doctrine, since it was His, and in her fruits of holiness ; “ He chose us, says the apostle (Eph. I. 4), “ that we should be holy and unspotted in His sight.” To these we may add the two notes, as they are called, of apostolicity and Catholicity : apostolicity because the Church to which the mission was given to “ preach,” must descend in legitimate succession and without disconnection from the apostles ; Catholicity, or universality, because her mission is to teach “ all nations.” These three last notes, with that of unity, (and they sufficiently resume the others) are declared in the Nicene or Constantinopolitan creed, which may be found in any edition of the Book of Common Prayer of the Church of England, in this article : “ I believe in the one, holy, Catholic, and apostolic Church.”

Such is that city seated on a mountain which is the Church of Christ ; and these four marks expressed by the Fathers of Constantinople, are, as it were, the four cardinal

points from which she may be regarded in order to be recognized. Such she undoubtedly was in the time of the apostles, and, if she exists at all, such she must be to-day.

Another question may be examined here, as its answer will disclose to us an additional distinguishing feature of the true Church founded by Jesus Christ. How was that perpetual Church to preserve the deposit of His revelation confided to its care? Was it to be kept in writing, or handed down orally from mouth to mouth? or was it to be preserved partly in each of these ways? That by mere oral transmission the whole revelation of Christ might be preserved intact and unaltered till the end of time, is possible, through a special providence of Almighty God. No one asserts, however, that such has been the case : it would hardly have become the plan of the Creator, who, even in the supernatural order, adapts his ways sweetly and wonderfully to the wants of man's nature and condition, to thus violently and forcibly,

as it were, have maintained the integrity and purity of His revelation, by an almost manifest miracle. Two probable ways may be supposed in which the divine law might have been entrusted to the keeping of an authoritative Church : the first would be the giving to it a complete written code, of which it was to be the future interpreter. Thus God did with the Jews. Until the time of Moses there was no written law. The law of nature and the dictate of reason, by which men were then governed, were made manifest to each individual by the voice of conscience speaking within him, confirmed, as it was, by the authority of parental instruction and the common sense of mankind. If there were any positive additional precepts, as, for example, the law of sacrifice, these were transmitted orally from father to son, and from generation to generation. This was not difficult in a primitive age, when the lives of men were long, and the precepts they had to observe were few. At all events here was a purely

traditional law, that never was written, which lasted from the days of Adam to Noah, and from Noah to Abraham, and from Abraham till the Jews had gone out from the land of Egypt. Then the ceremonial law, detailed in great minuteness and precision in the books of Deuteronomy and Leviticus, was revealed to the great Jewish legislator. Did Christ thus commit His whole law to His Church? Protestants say that he did, and that we have it in the Bible, especially in the books of the New Testament. I will not discuss again the question of private interpretation. But if we regret that theory, as untenable in itself, and opposed to what we have said in this lecture of the office of the Christian Church, it would be still very reasonable to suppose that Christ, following the example of Moses, and indeed of nearly all lawgivers, would have delivered his whole code of legislation completely written out, to the constituted authorities in His Church that according to it they should judge, rule

and govern. Catholics say that He did not do so however, but adopted the other more remarkable method, namely, that he made known His whole law orally, and orally only, to His disciples ; that these then committed it gradually to writing, the whole of it ; that in doing so, sometimes they were inspired, and sometimes they were not ; that the pages they were inspired to write compose what is now called the New Testament, which does not, at least explicitly, contain all that Christ revealed ; that the rest of His revelation is to be found in other writings not inspired, which have been preserved till our time, and which, by a special protection of divine providence, will be sufficiently preserved for no part of the Christian revelation ever to be forgotten, so long as the Christian Church is destined to exist ; and that it is the office of the Church, guided by that holy Spirit, which her founder promised to her should “ dwell ” with her “ all days,” teaching her “ all truth,” to declare to her children

what in those writings was of divine origin, and which, being part of the deposit of divine revelation, it was obligatory for them to believe, and, if preceptive, to practice. That this should be so is possible, since Christ was free to act in this matter as He pleased. It is therefore a question of fact. Let us consider then the arguments by which Catholics undertake to prove the truth of this position.

In the first place, Christ never wrote a line himself. We are not told of His having ever written but once : that was when the Jews brought to Him a woman accused of adultery, when he leaned down and wrote, as it is supposed, some of the secret sins of her accusers ; but he wrote them so that they might be effaced—in the dust. Every one of the books in the New Testament was written either by one of the apostles or by their disciples. Therefore Christ *did* transmit His whole revelation orally, and not in writing.

Secondly ; He never told His disciples to

write. He bade them go and "preach." And the fact is that they did not write, except as occasion required that they should explain certain points to certain portions of the Church. So Matthew wrote an abridgment of the life of his master, in order to communicate more easily to the early Christians the knowledge of the facts it contained. St. John terminates his narrative of the actions of the Saviour with this remark: "if they were written every one, the world itself, I think, would not be able to contain the books that should be written." And all the letters of St. Paul were evidently written as the urgency of some occasion required. The apostles might have easily composed at least a Catechism. The idea does not appear to have ever occurred to them. It is certain that they did not write even the Creed which bears their name.

Thirdly; the writings in the New Testament bear internal evidence that they were never intended to form a complete code of

doctrine. The law of Moses is perfect, clear, distinct, and precise. The books of the New Testament, on the contrary, have no legal form ; they have little or no connection with each other. They are : first, four short lives of Christ, two of which were not written by Apostles ; then an incomplete narrative of some of the doings of one or two of the Apostles, written by Luke, a companion of St. Paul ; then a number of hasty letters written by Paul to different congregations of Christians ; then a few letters of some of the other Apostles ; and, finally, a most obscure series of prophecies, revealed to St. John on the island of Patmos. They bear so unmistakeably the character of occasional writings that it requires a strong act of faith to believe that they were inspired : it would be doing violence to our reason to suppose that they were intended for a code of laws. Could Jesus Christ, who was to perfect the work of Moses, especially foreseeing, as he did, the future controversies which were to arise in

the Christian world, have willed that His law should be drawn up in so imperfect and unsatisfactory a fashion, when He might have had it written out in a clear, complete, and methodical manner?

Fourthly, there is no word in Scripture which says that the whole revelation is contained in the Bible alone. This circumstance, taken in connection with the fact that Christ wrote nothing Himself, and ordered his Apostles, not to write, but to "preach" and to "teach," should convince us that He never intended His revelations to be confided formally to writing. On the contrary, we find frequent allusion, especially in the Epistles of St. Paul, who of all the Apostles was himself the one who wrote most, to the mere oral tradition of the faith, as the method to which Christians should attach themselves and on which they should rely. "Now I praise you, brethren," he writes to the Corinthians, (1 Cor. xi. 2), "that in all things you are mindful of me, and keep my ordinances, as I delivered them

to you." To the Thessalonians: "Therefore, brethren, stand firm, and hold the traditions which you have learned, whether by word or by our epistle," (2 Thess. ii. 14.) And again: "And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us," (ib. iii. 6.) "Hold the form of sound words," he writes to Timothy, in his second epistle (2 Tim. i. 13)—and notice, by the way, how particular he was even about the expression of doctrines, "hold the form of sound words—which thou hast heard from me in faith, and in the love which is in Christ Jesus;" and further on (ii. 2): "And the things which thou hast heard from me, before many witnesses, the same commend to faithful men, *who shall be fit to teach others also*;" and finally (iii. 14): "But continue thou in the things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned."

Thus the early Christians did not receive their religious instruction through the eye, but through the ear. Through prevision, as it were, of the future dissensions among those who, not only in our times, but in the earliest ages of the Church, proclaimed that the whole Bible alone, self-interpreted, was the only rule of faith, our Saviour seems to have willed that His word should be propagated, not by writing, but by "preaching," and the knowledge of his faith acquired, not by reading, but, in the words of the Apostle, "by hearing," (Rom. x. 17.) "Therefore we also give thanks to God without ceasing," writes St. Paul to the Thessalonians, "because that when you had received from us the word of the hearing of God, you received it, not as the word of men, but (as it truly is) the word of God," (1 Thess. ii. 13.) Christ reproved the Jews for believing in traditions, but they were the traditions of men, the unauthorized traditions of the Pharisees, mere excrescences on the Mosaic law of God. To the Galatians:

“As we said before, so I say now again : If any one preach to you a gospel besides that which you have received, let him be anathema,” (Gal. i. 9.) The question is always about preaching, never about writing.

Fifthly ; it was only at the close of the fourth century, that the question, which are the canonical books of the New Testament, was finally settled. And it was settled by tradition. There was no other way of knowing which of the books then in circulation as inspired were genuine, and which were spurious. The same tradition alone during that period could tell whether the whole revelation was contained in these books or not, since the Scriptures themselves say nothing on the point. This tradition is contained in the writings of the Fathers who lived during that interval. Now these Fathers assert the very contrary. I will quote a few passages from some of them.

St. Irenæus : “ Had the apostle left us nothing in writing, must not we then have fol-

lowed that rule of doctrine which they delivered to those to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation carefully written on their hearts, and jealously guard the doctrine which has been delivered."

Tertullian : " To know what the apostles taught, recourse must be had to the churches which they founded, and which they instructed by word of mouth and by their epistles. . . . If the truth then be adjudged to us who embrace the rule which the Church received from the apostles, the apostles from Christ, and Christ from God, heretics, it is plain, cannot be allowed to appeal to the Scriptures. . . . Another rule should rather be pursued. The question is :—To whom was that doctrine committed by which we are made Christians? For where this doctrine and this faith shall be found, there will be the truth of the Scriptures, their exposition and the exposition of all Christian traditions.

... If Scripture has here defined nothing, surely usage has ; which usage has arisen from tradition. For had it not been delivered, how could it have attained practice ? But you say, even in speaking of tradition, some written authority is necessary. Let us inquire whether no tradition should be admitted, unless it be written. I will allow that it should not, if no example of other practices can be adduced which we maintain on the sole title of tradition and the strength of custom, without the smallest written authority." Here he quotes some of these practices : " Of these and other usages, if you ask for the written authority of the Scriptures, none will be found. They spring from tradition, which practice has confirmed, and obedience ratified." (*De Corona militu.*)

Eusebius : " The disciples of Christ, imparted their lessons, sometimes in writing, and sometimes by word of mouth, as things to be observed by an unwritten rule. . . . These truths, though they be consigned to

the sacred writings, are still, in a fuller manner, confirmed by the tradition of the Catholic Church, which Church is diffused all over the earth. This unwritten tradition confirms and seals the testimonies of the holy Scripture."

Origen : " The Gospels are but four, as I have received from tradition, which alone are admitted, without controversy, in the universal Church of God."

St. Cyprian ; " Know then that we are instructed to observe what Christ delivered in offering the chalice, and to depart from nothing of which he set us the example. The chalice which is offered up in remembrance of Him, must contain wine and water." (There is no mention of this in Scripture). . . " It is easy for minds that are religious and simple, to lay aside error and discover truth ; for if we turn to the source of divine tradition, error ceases." On this passage St. Augustin makes this comment : " The advice which Cyprian gives to recur to the tradition of the

apostles, and thence to bring down the series to our own times, is excellent and manifestly to be followed." It was to this Cyprian that St. Stephen, the then bishop of Rome, wrote : " Let no innovation be introduced ; but let that be followed which is handed down to us by tradition ;" namely, not to rebaptize heretics.

St. Athanasius : " Let us again consider from the earliest period the tradition, the doctrine, and faith of the Catholic Church, which God first delivered, the apostles proclaimed, and the succeeding Fathers fostered and preserved. On these authorities the Church is founded."

St. Epiphanius : " We must look also to tradition, for all things cannot be learned from the Scriptures. For which reason, the holy apostles left some things in writing, and others not. Which Paul himself affirms. . . . We have the traditions of the apostles, and the holy Scriptures, and the succession of doctrine and truth diffused all around. . . .

Who is the best informed? an insignificant mortal who made his appearance yesterday? or the witnesses who lived before us, and who held that doctrine in the Church which they had received from their predecessors, in the same manner as the Church continues to the present day to maintain that true and genuine faith which came to her from her fathers?

St. Basil: "Truly your influence must be great if we should prefer your inventions to the tradition of faith. . . . Among the points of belief and practice in the Church, some were delivered in writing, while others were received by apostolic tradition. . . Both have equal authority: if we attempt to reject as matters of little moment, such points as were not written, we shall, by our imprudence, offer a signal injury to the Gospel, confining the whole preaching of faith to a mere name The day would not suffice me were I to enumerate all those points which have been thus delivered. . . . It is apostolical to adhere to unwritten traditions. . . . It is the

common aim of all the enemies of sound doctrine, to shake the solidity of our faith in Christ, by annulling apostolic tradition. . . . They dismiss the unwritten testimony of the Fathers as a thing of no value. . . . Separate not the Holy Ghost from the Father and the Son ; let tradition deter you. For so the Lord taught, the apostles preached, the Fathers maintained, the martyrs confirmed. Be satisfied to speak as you were instructed."

St. Augustin : " Were the custom of baptizing infants not of apostolic tradition, it should not be admitted. . . . Which practice came down from apostolic tradition ; as many things which are not found in their epistles, nor in later councils, and yet, because they are observed through the Church, are believed to have descended from the apostles. . . . What the whole Church observes, what was not decreed by councils, but always retained, is justly believed to be of apostolic origin."

St. Jerome : " Though there were no Scripture authority, the consent of the whole world

would carry with it the weight of a command. For many things that by tradition are observed in the churches, have acquired the authority of a written law." (Said as by a heretic, but admitted by Jerome.)

St. John Chrysostom : (on 2 Thess. ii. 14) "Hence it is plain that all things were not delivered in writing, but many otherwise; and are equally worthy to be belived. Wherefore let us hold fast to the traditions of the Church. It is tradition : let that suffice."

St. Ignatius Martyr, (according to Eusebius) : "As he was led through Asia. . . and entered the several cities, in his exhortations to the churches, he admonished them to hold fast to the tradition of the apostles, which tradition, confirmed by his own testimony, for the more sure information of posterity, he deemed it necessary to commit to writing."

Sixthly; both the Jews and Protestants have believed firmly, as of faith, many things of which no mention is made in Scripture, and which are known only by ecclesiastical

tradition. The old Scripture said not a word to the Jews about their own inspiration ; it was known to them therefore only by the authoritative tradition of the synagogue. So also the remedy for original sin for females, of which no mention is made in Scripture, as well as for boys who died before the eighth day, on which they were to be circumcised ; and for the gentiles. So also only by tradition they knew that their bloody sacrifices were figurative of the death of the Messiah. Protestants accept tradition when they appeal to the Fathers. And, in fact, critically speaking, we are more easily certain of the truth of an universal tradition, founded on a *consensus Patrum*, than we are of the incorruption of a certain text in a book, as the Bible. But they admit a great many other things :—The procession of the Holy Ghost from the Son ; the perpetual virginity of Mary, Mother of Christ (there is a text of Scripture which seems to deny it, which I have already quoted,) ; the necessary form of baptism for

its validity ; the value of baptism administered by infidels, heretics, or sinners ; the validity of baptism by aspersion or-sprinkling instead of by immersion ; infant baptism (Christ's words seem to exclude infants, for he says, he who will *believe* and is baptized, shall be saved,) ; the observance of Sunday instead of the Sabbath, Saturday ; the dispensation from washing feet (Christ bade His disciples wash each others feet), the permission to eat blood and the flesh of strangled animals (the apostles, Act. xv, forbade all the gentile converts to do so) ; the Apostles' Creed itself, in fine, which is not found in Scripture, and the assertion which it contains of Christ's descent to Limbo.

Tradition is the natural way of transmitting religious knowledge, by instruction from father to son ; in many cases the necessary and only possible way. It was the way in which the early Patriarchs propagated their faith and hope of a Redeemer to come. The Jews did not read, but were taught. As we learn from

the Book of Esdras, having lost their knowledge of the old Hebrew, during the captivity, which lasted for 14 generations, and changed their language from Hebrew to Chaldaic or Syriac, after their return, they could not even read their sacred books. Even in civil societies we find the existence of a traditional law parallel and equally obligatory with the statutory code. The common law of England and the United States is a remarkable example of the case. "The Municipal law of England," says Judge Blackstone, "may be divided into the *lex non-scripta*, the unwritten or common law, and the *lex scripta*, or statute law. . . . The common law is the first ground and chief corner-stone of the laws of England. . . . If the question arises : how these customs and maxims are to be known, and by whom their validity is to be determined ? the answer is : by the judges in the several courts of justice. They are the depositories of the law, the living oracles who must decide in all

cases of doubt, and who are bound by oath to decide according to the law of the land."

Those apostolic traditions of the Christian Church, which St. Ignatius, martyr, wished to be committed to writing, are now to be found in the writings of the Fathers, confirmed by the Acts of Councils, of Saints, and Martyrs, by liturgies, rites, ceremonies, worship, the works of theologians, ecclesiastical history, ecclesiastical approbations and condemnations, and especially to-day, by ancient monuments of every sort, by epitaphs, inscriptions, medals, pictures, statues, ornaments of jewelry, emblems of every kind buried in the catacombs. When, as Blackstone says, "the judges of the several courts," that is, the bishops of the Church, have examined these various sources, that which they find, according to St. Augustin, to have been "not decreed by Councils, but observed by the whole Church, and always retained," Catholic and perpetual—in the words of St. Vincent of Lerins, believed *semper et ubique et ab omnibus*, in all places,

at all times, and by all—that they, with the same Augustin, “justly believes to be of Apostolic origin,” and proclaim it such. In virtue of Christ’s promise that he would send His divine Spirit upon His Church, to teach it all things, and prevent it from falling into error, and of the supernatural providence by which He is bound to watch over the preservation of His revealed tradition, when the authorities in the Church, after prayer, have completed their research, they possess not only a natural certitude as to what is of apostolic tradition, but a divine assurance as distinct and peremptory as the Church’s authoritative interpretation of the written word.

In another lecture we shall see whether the Catholic Church possesses all these attributes of the true Church of Christ. Let us remark at present that she claims to possess them all, and that no other church has even claimed so much; so that either the Christian Church has no existence, or the Catholic Church is the Christian Church.

LECTURE IV.

THE CHURCH.

IN our last lecture we enumerated the characterizing marks by which the true Church of Christ can be distinguished from every other ; divinity of origin, visibility, perpetuity, authority in teaching, exclusiveness, inerrancy, and the four notes enumerated in the Nicene Creed, unity, sanctity, apostolicity, and Catholicity, or universality. Simply to establish the necessity of the existence of these features in the Church, is almost enough to prove that the Catholic Church must be that Church, since she alone claims to possess them all, and, consequently, if she be not that Church, the Church of Christ has ceased to exist. It would be impossible in the course of one hour, to enter into a full proof of the right by which the Catholic

Church claims these titles. What I propose doing this evening, is, simply, to point out some strong lines of argument in her favor, and then to insist a little more fully on one of those qualities, which is perhaps *the* one which most strongly recommends itself at the present time, to the attention of persons anxious to know the truth.

In the first place, as to the origin of the Church, she certainly had no other founder but Jesus Christ. She is eminently the "old Church." We know when Martin Lutner was born, and when he died, and we know when John Calvin died, and when Henry VIII. died, and when his daughter Elizabeth died, as we know when Arius lived and flourished and died, and when Nestorius and when Macedonius and Eutyches lived and died. Before Arius there was no Arian Church ; before Nestorius there was no Nestorian Church ; before Eutyches there was no Eutychian Church ; before Luther there was no Lutheran Church. But no man can

name any founder for that which is called to-day the Catholic Church other than Jesus Christ. She can therefore claim divinity of origin, and the note of apostolicity inasmuch as she descends from apostles ; and the sign of perpetuity, at least so far as, judging from the past and present, it is allowed to us to penetrate into the future. For she has outlived a thousand churches, of which she has seen the rise, the progress, the decay ; and at this day, 1800 years after her birth, she is as vigorous as ever she was, as full of life ; her children are as much attached to her as ever, and there is no reason to suppose that she who has survived through so many changes of kingdoms and races, so many revolutions and convulsions and transformations of society, of schools, of ideas, of manners of living, thinking, and doing—there is no reason to suppose that she will not survive with the same vitality through all the like mutations that are yet to come.

She can vindicate for herself the marks of

unity and Catholicity. I place these two attributes in juxta-position ; because it is her Catholicity which strongly reveals her unity, and it is her unity which preserves and explains her Catholicity. The Church is Catholic. From the day the apostles went forth to carry the sound of the Gospel to the ends of the earth, the Church has existed everywhere ; she has been the Church universal. But she is everywhere the same, she is Catholic and one. And this is what distinguishes her from the sects. Everywhere you will find different churches, everywhere you will find heresies : but they are not everywhere the same ; the heresy of Armenia is not the heresy of Egypt, the heresy of Egypt is not the heresy of Abyssinia, the heresy of Abyssinia is not the heresy of Greece, the heresy of Greece is not the heresy of Germany. But the Catholic Church is everywhere, at all times, the same. The existence of this great communion, the Roman Catholic Church in all parts of the world,

at every epoch of time, is a fact so patent as to admit of no denial. Therefore we can claim for the Church the note of Catholicity—and, I may add, undoubtedly, of visibility.

But let us consider a little this mark of unity, that we may see whether the Catholic Church really possesses, in its perfection and fullness, that unity which Jesus Christ wished to exist in His Church. We have seen in our last lecture how the inspired writers insist on the existence and preservation of this unity in the Church. We have seen that Christ intended it should be the most absolute unity possible in a corporate body. Christ himself compares that unity to the unity which exists between the three divine Persons in the Godhead. His apostles compares it to the union which joins together all the members of the same one human body, and again to the sanctity of the marriage tie. Now no loose connection, no general kind of agreement, will realize the idea of compact oneness which is conveyed to us by these

similes. The efforts of the sects, regularly repeated from time to time, to come to some kind of mutual understanding, prove too clearly how wofully they are conscious of not possessing the least appearance even of this unity. What then? has the Church of Christ proved a failure? It needs no argument to show that such a close connection as the Roman Catholic communion must possess, in order to verify its claim to be the one and only Church of Christ, could only be the effect of the operation of the Spirit of God Himself, watching, according to Christ's promise, over the preservation of His Church. No human agent or motive could keep thousands of millions of men of every variety of nationality and character, during sixty generations, united in one same submission of belief, of worship, practice, and obedience. If such a phenomenon has been and endured, surely, unless we deny the existence of a God, we must say, *the finger of God is here*—this is the work of the hand of the Most High. The

unity of the Catholic Church is threefold,—and observe how well she deserves to be called *one* under each aspect : unity of government, unity of faith, unity of worship. She has one head, the successor of the apostles, at Rome ; under him are patriarchs ; then come metropolitans ; then bishops ; then priests, each pastor in his parish ; and finally, the simple faithful. Truly she is “an army in array,” composed of rank and file ; she is a body made up of members “fitly joined together.” Her belief on every point which she teaches as of faith, is everywhere absolutely the same : and any one that would cease to believe as the rest of her children, would, by the very fact, cease to belong to her communion. Take a Catholic catechism printed in China, and another printed in Syria, or at San Francisco, or in Lapland ; you will find them identical in their doctrine, even to the very form of its expression. But have there not been different schools of doctrine in the Church ? On points which

were not of faith, yes ; on points defined as of faith, no. That Catholics should disagree on points whereupon Jesus Christ has made no revelation, or as to which they do not know what revelation He has made, is as natural and inevitable as that men should disagree on political questions who have consented to live under the same form of civil government. But when the Church has spoken, all submit to her voice, and so unity is preserved. This right of the Church to speak to decide controversies, to make new definitions of faith, and how such a right can be reconciled to perpetual identity of belief, we shall consider shortly. The third unity of the Church is unity of worship, of rite. Go where you will throughout the Catholic Church, you will find one sacrifice : at every hour that "clean oblation" which the prophet Malachias foretold should be offered up "from the rising of the sun even to the going down, in every place," is being made on some altar. Everywhere you will find the same

sacraments, administered with the same materials and according to the same form ; and everywhere you will find the same hierarchy of anointed ministers for this office of sacrifice and for the administration of these sacraments. And this triple unity of government, faith, and worship, the Church believes to be of divine tradition, and essential to her existence as a Church.

“Christ loved the Church,” says St. Paul (Eph. v. 25), “and delivered himself up for it, that He might sanctify it . . . that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.” The Church of Christ must be holy. The Catholic Church is holy, first, in her doctrine, and, secondly, in her fruits of holiness. Formerly many points of her doctrine were assailed as being contrary to holiness. I cannot here enter into the justification of them all in detail. But her enemies, who are always veering from one extreme to the other,

have now generally abandoned that ground of attack, and complain rather of the severity and too great austerity of her teaching, She obliges her children to fast, and to confess their sins, to receive the sacraments at certain epochs, to be present at divine service, under pain of mortal sin. She prohibits marriage within certain wide degrees of kindred, and will allow no divorce. She obliges us to be as careful of our thoughts as of our words and actions. She has been accused of worshiping Mary as God. This is not true : she honors Mary only as the most favored and powerful of creatures, the creature chosen and made worthy to be the Mother of Him who was the Son of God. She has been accused of granting indulgences as a license to commit sin. This also is not true : the condition, and the motive, of granting indulgences, is that men should repent of sin, change their hearts, and purpose firmly never in any way to offend God grievously. Martin Luther and John Calvin taught that

man is justified by faith alone without good works. A lecture delivered by a Protestant, Mr. Baring Gould, and published lately in an English Protestant journal, shows how crude was Luther's teaching on this all-important point of morality. The Church teaches, with St. Paul, that though a man have faith so as to remove mountains, and have not charity, he is nothing (1 Cor. xiii. 2), and, with St. James, that faith, if it have not works "is dead in itself" (James ii. 17), that consequently, according to these apostles, faith can exist without works or charity, but that faith is vivified, and man is sanctified, not by faith, but by divine charity infused into his soul by God, which, expelling by its very presence, sin and all attachment to sin, is alone able to produce fruits of salvation. Protestantism, by opposing the confession of sins, celibacy, and submission to the authority of the Church in interpreting Scripture, has favored man's natural love of self-assertion and personal comfort. The Church, conscious that man's

noblest privilege is to obey, and his greatest triumph not only to know himself but to overcome himself, constantly inculcates humility and self-denial. Jesus Christ was poor, "poor and in labors from His youth:" the Church commends voluntary poverty, for the love of Jesus Christ. Jesus Christ was a virgin and the son of a virgin-mother: the Church commends voluntary chastity, for the love of Jesus Christ. Jesus Christ was obedient "unto the death, even the death of the cross:" the Church commends voluntary obedience, for the love of Jesus Christ. The Protestant clergyman is forced by no law to risk his life in the spiritual service of his neighbor: the Catholic priest is obliged, under pain of the gravest dereliction of his duty, to affront certain death in order to bring succor to the souls committed to his charge; and what year in this metropolis does not witness additions to the list of these victims of priestly sacrifice? All the members of the Church cannot be expected to

be saints. Christ himself has taught us that many tares will grow up with the good wheat. The children of the Church are in a state of *being* sanctified: the apostles were not all saints while under the tuition of their divine Master, far from it. But the Church of Christ must bring forth eminent fruits of sanctity. Read the lives of our canonized saints. You do not know, my dear friends, how rigorous the Church is in her examination of the facts concerning those whom she is called upon to pronounce heroic in their virtue. But why speak of saints? Look at our Sisters of Charity; look at our missionaries; where will you find the like outside of the Catholic Church. Where else will you find the Little Sisters of the poor, the Sisters of the Good Shepherd, the Sisters of Mercy, the Carmelites who spend their lives in prayer? I have yet to hear of whole nations converted by Protestantism. I have yet to hear of Protestant martyrs for the faith among the heathen. Every year the blood of Catholic

priests and bishops, and nuns, and native Catholics, waters the pagan lands, like copious rain from Heaven. The Church, therefore, possesses the mark of holiness.

There remains the note of authority in teaching, which supposes inerrancy, and whence follows exclusiveness. For if Christ gave to His Church authority to teach, He of course authorized it to teach only the truth, and truth is by its nature exclusive, it cannot tolerate error. The Church of Christ is intolerant, because it must be infallible. Allow me to dwell on this subject; it is the only remaining point to which I shall call your attention to-night.

The wisdom of God, which "reacheth from end to end mightily and disposeth all things sweetly," obtaining the greatest results by the simplest means, must have established an order in His Church suited to the wants and requirements of man's nature. Now man's nature requires an authoritative direction in religion. Man acquires knowledge by in-

struction, not by mere reasoning. The ignorance of the mass of men demands that they should have a guide in whom often they can blindly, but safely, repose. The occupations of the wisest of men necessitate them to obey some teaching voice in the most important matters. The nature of reason in all men exacts a higher authority than itself alone ; for it is weak, limited, and subject to error. A child believes on the word of his father, or his teacher—it would be an abuse to ask him to reason for himself; yet the Christian child must believe. As a social being, man takes in, absorbs, even the prejudices of the country in which he lives, the society which he frequents, the books, the pamphlets and newspapers which he reads. Man is dependent on his fellow-man in a thousand ways, and particularly for the acquirement of knowledge : what would we know, and what could we do, if we lived each one in a state of isolation ? Read the history of ancient and of modern, of Asiatic and of European nations : how will you find that

philosophy or theology or science has always been taught? By teachers in schools. And in fact how do we do ourselves? Do we not begin in every study by listening and accepting? Everything is full of mysteries, even in the natural order. No human mind is capable, undirected, of grasping all truth in all its details. "They are madmen," said Napoleon Bonaparte, of the self-sufficient philosophers of his day, "who would touch the sky with their hands, and ask the moon for a toy." We confide—and we would be most impractical beings, if we did not—our fortunes, our lives, our dearest interests, to a friend, to an agent, a servant, a lawyer, a physician, a tradesman. Therefore a governing and teaching Church is conformable to man's nature and his wants. Therefore it became God's wisdom to establish such a Church. The effects of God's action are innumerable, but the machinery is simple, not complicated, and the laws are few: above all, in His providence, the means to the end are *effective*. What

more simple and efficacious means could He choose for making known His religion than by giving authority to His Church? Jesus Christ *could* communicate that authority to His Church. What motive was there to prevent His doing so? Was it because that it would be displeasing to the pride of man? of powerful kings? or of rebellious peoples? God does not love pride; but He loves that man should obey man, for His sake. "It is like the sin of witchcraft," says the Scripture (1 Kings, xv. 23), "to rebel; and, like the crime of idolatry, to refuse to obey." In the family, and in civil society, God insists on submission, by the law of nature: why not in the religious society? In barbarous nations, hardly any limit is placed to the authority of the parent over his children. In ancient Rome, power of life and death was given, and in modern China is still given, to the father over his child. In the most civilized nations there exists the greatest strength where the bond of authority is strongest. Ours is an age of

revolt; and the consequence is that men are asking with alarm, whither are we drifting? to what abyss of confusion? to what chaos? Was it because man's individual reason required no assistance in finding out God's revelation, that authority was not necessary in the Church? The confusion among those who have adopted this principle is the best answer to such a question. If the mysteries of the natural order are above our power of comprehension, how must it be with God's revelation, which is nothing else but an imperfect manifestation of His own being to our limited intelligence?

Historically, it is true that religion has thus always been taught. So it has always been taught in Pagan countries. Even God Himself so taught man. To Adam he made known His original revelation, and through him to his posterity. He called Noah, and taught him, and gave him laws which were to be transmitted to his descendants. He then called Abraham, and gave him laws. So su-

preme was the religious authority of the patriarchs, that Isaac did not call in question his father's right to immolate him as a victim to the Almighty. The Jewish law, revealed through Moses, was taught and explained to the people by their priests. "Do whatever the priest of the Levitical race shall teach thee," says the Book of Deuteronomy, (Deut. xxiv. 8.) "They (the priests)," says the Prophet Ezechiel, "shall teach my people the difference between holy and profane, and show them how to discern between clean and unclean. And when there shall be a controversy, they shall stand in my judgments, and shall judge." "The lips of the priest," says the Prophet Malachias (Mal. iii. 7), "shall keep knowledge; and they shall seek the law at his mouth; because he is the angel of the Lord of hosts." Plato felt the need of some such teacher in the world, and exclaimed that it was necessary some God should come and make known to man the truth. Jesus Christ came and taught, and like the self-appointed

scribes and pharisees, but “as one having authority.” And He bade His disciples “go and teach.” “And this gospel of the kingdom,” He said, “shall be preached in the whole world, for a testimony unto all nations; and then the consummation shall come,” (Matth. xxiv. 14.) We may conclude that He intended therefore, that the successors of these apostles should continue, like them, and like Himself, to preach with “authority” until “the consummation shall come.”

This authority was necessary for the stability of his Church, for its unity, its Catholicity, and its perpetuity. Jesus Christ came to *unite* all races and classes of men, lords and slaves, the learned and the ignorant, Greek and barbarian, “there shall be one fold” he said, “and one shepherd.” There will not be a church for the poor and a church for the rich, one rule for the wise and learned, another for the ignorant and foolish: rather, in the words of the prophet, “the wolf shall dwell with the lamb; and the

leopard shall lie down with the kid ; the calf and the lion and the sheep shall abide together, and a little child shall lead them, (Is. xi. 6.) How could they come to this agreement, and how could this understanding last, unless they submitted to some authoritative teacher ?

But this authority in the Church would be insufficient, unless accompanied by infallibility. The Church speaks in the name of God : it represents His person who is the existing truth, and Who can give no commission to teach in His name and to exact belief, except for the truth. "The law was given by Moses," says St. John, "grace and *truth* came by Jesus Christ," (Jn. i. 17.) This is what we want, this is what man requires, for his peace, and for his safety—the truth. For there is question here of our eternity. This is the very object of a Church, to teach men the truth. A Church which may err cannot give us certainty ; and without the assurance of certainty, we cannot be in peace, we shall

not consider ourselves safe. Does not St. James tell us that "whosoever shall keep the whole law, but offend in one point, is become guilty of all," (James ii. 10.) Has not the Saviour said, "Enter ye in at the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there are who enter by it. How narrow is the gate, and strait is the way which leadeth to life; and few there are who find it! Beware of false prophets," (Matth. vii. 13, 15.) And does not the apostle bid us to "work out our salvation with fear and trembling." Yet "God our Saviour will have all men to be saved and come to the knowledge of the truth," (1 Tim. ii. 4.) It is by the Church that God makes known to us the way in which we are to be saved. Therefore he bids us "hear the Church," treat those who will not listen to the Church "as the heathen and the publican," "mark those who cause dissensions;" therefore the apostle tells us that "without faith, it is impossible to please

God," that "he who cometh to God, must believe." But how can we reasonably hear and believe and obey the Church, unless we be sure that the Church will tell us nothing but the truth? The Church of Christ must be holy : an essential part of her holiness consists in this, that she cannot deviate from the truth, that she is faithful to her Spouse. "Bear not the yoke together with unbelievers," says St. Paul. "For what participation hath justice with injustice? or what fellowship hath light with darkness? or what concord hath Christ with Belial? or what part hath the faithful with the unbeliever?" (2 Cor. vi. 14.) The Church that could teach falsehood would cease to be the temple of God and become the temple of idols; it would be the enemy of Christ, not His friend.

We need an infallible Church for the right intelligence of the Scriptures. On this point we have sufficiently insisted already. Experience has shown that neither private judgment, nor the private spirit, can interpret

Scripture consistently. The philosopher Locke confessed that he could not understand St. Paul. St. Peter had warned us long before that St. Paul was "hard to be understood," and that in his epistles there are things "which the unlearned and unstable wrest, as also the other Scriptures, to their own destruction," (2 Pet. iii. 16.) And, in general, he had cautioned us to "understand this first, that no prophecy of the Scripture is made by private interpretation," (2 Pet. i. 20.) In fact men have abandoned the hopeless task of finding out what they are to believe by the private study of the Bible. If then God did not will that volume to be a sealed book to us, or did not wish that we should be forever "carried about like little children, tossed to and fro with every wind of doctrine," (Eph. iv. 14), "always learning and never attaining to the knowledge of the truth," (2 Tim. iii. 7.) He must have established in His Church an infallible authority which would be to us as assuring and com-

forting a light as the beacon on the rock-bound coast to the mariner who is sailing to his port amidst the darkness and danger of the night.

The apostles were infallible. This no one denies. Who among Christians would have doubted or contradicted what St. Paul, or St. James, or St. Andrew, might have said? Therefore that infallibility continues. The same reasons for its existence hold now as held then. Men need as much to be taught now as then, to be told the truth now as then, to possess religious certitude now as then. The constitution of the Church has not changed. Ecclesiastical history tells us of no revolution effected in it after the death of the last Apostle, St. John, nearly a hundred years after Christ. Nay, it would have been a weakness on the part of Christ, who founded a Church for perpetuity, not to have founded it on a solid lasting basis from the beginning such as it was to continue till the end. Infallibility existed in the Synagogue :

not uninterruptedly, but yet truly, and in a manner suited to the Jewish dispensation. The prophets who appeared from time to time under the Law, having proved their mission from God, either by miracles or by the fulfilment of minor prophecies which they made, were accredited by the people and implicitly believed in the revelations of which they were the authors. So Jesus Christ Himself proved similarly His mission by His miracles and prophecies, and His fulfilment of the prophecies concerning Him, and consequently deserved to be believed in preference to the Jewish priests of His time who possessed no infallibility and were unfaithful to their trust as guardians of the Law. Now the synagogue was the figure, the shadow, the adumbration, of the Church : what was imperfect in the synagogue was to be made perfect in the Church. The infallibility of the synagogue was interrupted and intermittent ; the infallibility of the Church must be constant and perpetual.

Finally, the promises of infallibility in Scripture are so clear and distinct as hardly to admit of tergiversation. "And Jesus coming, spoke to them, saying: All power is given to Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world," (Matth. xxviii. 18-20.) "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned," (Mark xvi. 16.) "As the Father hath sent me, I also send you," (Jn. xx. 21.) "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me," (Luke x. 16.) "We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. By this we know the spirit of truth, and the spirit of error," (1 Jn.

iv. 6.) "If he will not hear the Church, let him be to thee as the heathen and the publican," (Matth. xviii. 17.) "The Church of the living God, the house of God, the pillar and ground of the truth," (1 Tim. iii. 15.) "Upon this rock I will build my Church, and the gates of hell shall not prevail against it," (Matth. xvi. 18.) "I will ask the Father, and He shall give you another Paraclete, that he may abide with you forever, the Spirit of truth. . . . He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you," (Jn. xiv. 16, 26.) "A glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish," (Eph. v. 27.) The prophecies of the Old Testament concerning the future Christian Church, speak in the strongest terms of its infallibility. "In the last day," says the prophet Isais, "the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills; and all nations

shall flow unto it. And many people shall go and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and *He will teach us His ways, and we will walk in His paths,*" (Jn. ii. 2, 3.) "We have looked for light, and behold darkness; brightness, and we have walked in the dark. We have groped for the wall; and, like the blind, we have groped, as if we had no eyes: we have stumbled at noon-day as in darkness: we are in dark places as dead men. And there shall come a Redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord. This is my covenant with them, saith the Lord: My spirit is in thee, and my word, that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever," (Is. l. ix. 9-21.) "Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Then

shall the lame leap as a hart; and the tongue of the dumb shall be free. . . . And a path and a way shall be there; and it shall be called the holy way: the unclean shall not pass over it; and this shall be unto you a straight way, *so that fools shall not err therein,*" (Is. xxxv.)

The admonitions of the apostles to the first Christians not to follow strange teachers and to avoid heretics, suppose the existence of infallibility in the Church. For infallibility alone can justify intolerance: the mathematician who sees with evidence that the three angles of a triangle are equal to two right angles, is in the simple impossibility of tolerating any other opinion; but the uninstructed man who is ignorant how many right angles are equivalent to a triangle, admits with indifference every apparently probable guess on the subject. Now the apostles tell us to mark those who cause dissensions," to "avoid" those "reproved as to the faith," not to bid them "God speed you," not to "receive them

into the house." "Though an angel from heaven," says St. Paul, "preach a gospel to you beside that which we have preached to you, let him be anathema," (Gal. i. 8.) "Remember your prelates, . . . imitate their faith. Jesus Christ yesterday, and to-day, and the same forever. Be not carried away with various and strange doctrines," (Heb. xiii. 7-9.) "One Lord, one faith, one baptism . . . that we may not now be little children, tossed to and fro, and carried about with every wind of doctrine," (Eph. iv.) "Know that in the last days shall come . . . men corrupted in mind, reprobate as to the faith, always learning and never coming to the knowledge of the truth . . . (who will) resist the truth," (2 Tim. iii.) So St. Peter: "There were false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction," (2 Pet. ii.) What the Scriptures promised, the Fathers believed. "For my

part," says St. Augustin, "I would not believe the gospel unless the authority of the Catholic Church moved me to it, (*nisi me Catholicæ Ecclesiæ commoveret auctoritas.*") And St. Athanasius seems to have had the same thought: "The canons of the holy Catholic and Apostolic Church have confirmed to us the four gospels." "How can the traveller walk in the dark?" says St. Ambrose, "his foot stumbles in the night, unless the moon, as it were the eye of the world, point out the way. Thou also art in the night of the world. Let the Church point out the way to thee." "There is a royal way," says St. Epiphanius, "which is the Church of God, and the road of truth." "Learn from the Church," says St. Cyril of Jerusalem, "which are the books of the Old and New Testaments. . . . Guard that faith alone which is now delivered to thee by the Church." "The Catholic Church alone retains the true worship," says Lactantius; "This is the source of truth, this is the dwelling of faith." "It is a duty to obey the

priests of the Church," says St. Irenæus, "who hold their succession from the apostles, and who, with that succession, received, agreeably to the will of the Father, the sure pledge of truth." "Do thou run to the tabernacle of God," says St. Augustin again; "hold fast to the Catholic Church; do not depart from the rule of truth, and thou shalt be protected in the tabernacle from the contradiction of tongues."

The fact is that even those who have denied the existence of infallibility, have felt themselves obliged to admit it in some form, and practically act as though they themselves enjoyed its possession. At first, the reformers denied all infallibility. Then, seeing the necessity of adopting some standard of belief in order to keep up at least a semblance of union among themselves, they declared that though all Churches might err on non-fundamental points of the Christian religion, the whole Church could not be mistaken in fun-

damental points, on account of their being too clearly expressed in Scripture. Now here was an admission of infallibility; and, at the same time, a contradiction of their original doctrine, which is a sure sign of error. But it did not help them much; for they continued to differ and divide among themselves, on such fundamental points as the divinity of Jesus Christ, the existence of three persons in God, the real presence of Christ in the Sacrament, the necessity of baptism, the eternity of hell, etc. Meanwhile, every Protestant father of a family has acted as though his Church were infallible; he has *taught* his children what they were to believe, he has led them to his place of worship, and (which shows at least that he thought he was infallibly sure that that was wrong), if any one of these children, following the Protestant rule of judging and choosing for himself, determined to re-enter the old Catholic Church from which his fathers had gone out, he has shown

any thing but pleasure at the fact. Protestants, as well as Catholics, have been intolerant and persecuted. They have excommunicated and anathematized; and if, at the present day, a more liberal spirit is gaining ground, it is due, partly no doubt to a change of manners, but partly also to the fact that, while the Catholic Church is making herself better known by the vigorous life which is within her, outside the Church religious zeal has been spent and is dead, and in its place there is rising up a rank vegetation of indifference and infidelity. So long as the religious principle and the fear of God is strong in a person educated in any Protestant sect, that person, though he knows them to lay claim to no inerrancy, will fear even to doubt the word of the ministers of his sect, lest he should go astray; such is the strength of that instinct of our nature which tells us that we must depend on authority to know the way to salvation. In fact, no cause acts more powerfully to prevent wavering souls, too

timid to follow their own conviction and act on the Protestant principle of judging for one's self, from entering the true fold of Christ, than the authority of those to whom they naturally adhere from being accustomed to look up to them as teachers.

Nevertheless the Roman Catholic Church alone openly lays claim to the enjoyment of this privilege of infallibility. This very claim itself ought to secure for her the sympathy of every earnest religious soul. For the existence of infallibility in the Church is a desideratum of the human heart. We all wish to know the truth. Especially where there is question of our eternal salvation, we wish to be able to rest, to repose in peace ; and that we cannot do, but in the assured possession of the knowledge of the truth ; not in doubt, not in inquiry, not in probability, not in opinion. Has God appointed one particular way in which I am to save my soul ? and is it in my power to find that one only true sure way ? and am I obliged to seek for it,

and walk by it? I am a sinner : have my sins been forgiven me? how am I to assure myself that my sins will be forgiven me? Has God appointed somewhere certain particular means by which He will communicate to me strength to persevere in His service, to keep His law, and finally reach heaven? am I obliged to make use of these means? Here are questions which the soul naturally puts to itself, and to which it desires to know the true answer. Except where our will is perverted by passion or prejudice or some earthly interest, we always desire to know as much truth as we can. If an angel from heaven would come and reveal to us all about the solar system, or the mysteries of geology, or the true history of past times, or the art of making money, we would rejoice and clap our hands. But especially in this matter ought we to pray for some one to appear to us who will tell us categorically and peremptorily the truth. For it will not suffice to say : God will not

condemn me for serving Him in any good enough way. You are not sure of that; you may be mistaken; therefore you cannot be in peace. It will not do to be told you have the Bible; you do not know what to believe in the Bible, or if you are to believe all that is in the Bible: you do not understand it all, and you do not know how far you are obliged to understand it, unless the Church tells you; you may say, I am an ignorant man, who has not much time for study, I am not wiser than the eunuch of the Queen of Ethiopia, who declared, "How can I understand, unless some one show me?"

These questions of the soul require a positive answer, in order that it may be a satisfactory one. None but an infallible Church can give such an answer. Therefore none but an infallible Church can satisfy the wants of the human heart as well as of the human mind. Therefore such a Church is worthy of the conception of God. For God is good, He is one, He is true. He is a God of union, of

order, of beauty, of strength. His goodness and His wisdom would not allow Him to leave His creature man in a horrid state of doubt. His wisdom and His power would lead Him to give to man the efficacious means for avoiding error. His dignity and majesty require that, if He make a revelation, He should also have it published and known, and insist on its being received and believed in every point and jot, and tittle ; therefore that He should appoint an authority to expound it with inerrancy, and that His providence should watch over this authority, so as to secure its continuing to ever faithfully discharge its function.

This is what the Catholic Church understands by infallibility: in the words of an eminent Catholic American, "simply protection against forgetting, misunderstanding, or misstating." We do not say that the Church is inspired when she speaks—though we believe that the Spirit of God watches over and directs her. All the heads of the

Church, not only individually, but even collectively, could, absolutely speaking, be mistaken, did not God protect them from error. But we believe, in virtue of the promise of Christ to His disciples; that when the heads, that is, the bishops of the Church, in union with the Supreme Pontiff, the Vicar of Christ, on earth, *do* solemnly declare that such a doctrine is and has always been the belief of the Church, and is contained in the deposit of revelation confided by Christ to His apostles—we believe, that true as the word of God, they cannot be mistaken; that God will not let them, even if they wished it, speak in contradiction to the truth. Until the Church has thus spoken by the voice of her pastors, Catholics are at liberty to discuss unsettled points. Since the apostles did not write out in detail all the articles of the Christian religion, it is clear that many doubts will arise in the minds of the faithful as to whether such or such a matter be contained in the revelation, some affirming,

others denying. But we have a tribunal to which we can appeal ; and when the Church has spoken, all submit to her decision : if any do not, they cease to be Catholics. The Church does not then make a new revelation : she simply declares what has always been the revelation ; what may have been obscured in the minds of some of her children ; but which God would never allow her to define unless she had received it handed down from the Fathers of the faith. Thus, until the Council of the Vatican, the opinion was not yet condemned of those who believed that the Pope was infallible only when his declarations had been approved by the bishops of the Church. I am not going to enter into the question of papal infallibility. Every Roman Catholic now believes that the infallibility of the Church resides in the person of the successor of St. Peter : not, as I have said, in the sense that he can invent new dogmas, or, as it were, act separately from the Church ; but because her faith will al-

ways be the same as his faith, and he, in his quality of head, will never, by God's protection, fail to proclaim exactly and opportunely the revealed truth in which the body of the Church has always believed.

But I would call your attention to two facts in connection with this discussion. The first is this : though the opposition to the definition of this dogma in the Council was great and vehement, still not one of the 900 bishops of the Roman Catholic Church has refused his submission to the decision solemnly pronounced in Rome on the 18th of last July. The second fact is, that it was found impossible to produce one instance in which the See of Peter had deflected from the faith. The case of Pope Honorius was the only one which offered some plausible grounds for argument ; and how little could be made out of that case was shown from the fact, that in the document in which Honorius was supposed to have taught error, he gave no doctrinal decision, that the document it-

self was in all probability a forgery of his enemies, and that this Pope, in other writings, had declared the true Christian belief.

In the Catholic Church, therefore, the Roman Church claims infallibility, and she has vindicated her claim, when called to undergo the strictest examination of her history. "Happy Church!" we can exclaim to it with Tertullian, "which the great apostles fully impregnated at the same time with their blood and with all their doctrine!" But the position of the Church of Rome in the Church Catholic, will be the subject of our next lecture.

LECTURE V.

THE POPE.

THE Catholic Church alone possesses those qualities which were appointed by Jesus Christ to be the distinctive marks of His true Church. But which is the Catholic Church? Do not all Christian churches belong to, and form part of, the Church Catholic? Is not the Greek Church a portion of the Catholic Church? And are there not persons in the Anglican body, and in its sister-communion, the Protestant Episcopal Church of America, who call themselves Catholic? Or is the Catholic Church composed only and exclusively, as I am assuming in these lectures, of those churches which are in active communion with the See of Rome? Is the Roman Catholic Church the Catholic Church?

The answer to this question will furnish us

with another, still more distinct, sign, by which we can recognize where the Christian Church really is? It is clear that if the well-known pretension of the bishops of the Church of Rome to govern the universal Church be invalid, all the churches which admit it would be in error, and could no longer claim that inerrancy of which we have spoken as an attribute of the true Church of Christ. Let us then examine this question: Is actual communion with, and subordination to, the See of Rome, a necessary condition for belonging to the Church? or, in other words, did Christ give to St. Peter and his successors in the episcopal seat, a supremacy of jurisdiction over his whole Church?

That the twelve Apostles possessed supreme authority in the Church is admitted by all to follow from certain texts of Scripture. The Church, according to St. Paul (Eph. ii. 19-22), was "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." And 1 Cor.

xii. 27, 28, "And God indeed hath set some in the Church, first apostles, secondly, etc." In the Apocalypse (xxi. 14), "And the wall of the city had twelve foundations; and in them the twelve names of the twelve apostles of the lamb." Matth. xxviii. 18, 19: "All power is given to me . . . go ye therefore and teach all nations." Now, according to the argument of Origen, if what is attributed to the twelve in general, is said in a special and singular manner of one, then it belongs in a superior and excellent manner to that one. We have therefore to inquire whether what was accorded to the apostles collectively, has been granted in a separate and distinct form to St. Peter.

But before examining the passages wherein Christ appears to confer on St. Peter an authority superior to that of the other apostles, let us consider whether scriptural analogy would lead to suppose that he would select one person to be the chief ruler of His Church. The old law, according to St. Paul, (Heb. vii.

19,) "brought nothing to perfection, but" was "an introduction of a better hope, by which we approach to God . . . a better testament which is established on better promises," (viii. 6.) That is, the old law was the type, the figure, the shadow of the new. The new was to be the complement and perfection of the old. Whatever imperfection we find, therefore, in the old law, we need not expect it to exist in the new; whatever perfection we find in the old law, we must expect to see existing in a still more perfect state in the new. Now Moses, the law-giver of the Jews, the image of Christ, enjoyed both spiritual and temporal supremacy over the people. "Upon the chair of Moses," says our Lord, "have sitten the scribes and pharisees; all therefore whatsoever they shall say unto you, observe and do it," (Matth. xxiii. 2.) "Moses and Aaron among His priests," says the Psalm xcix. After Moses, the spiritual and the temporal power were separated, by Moses' own appointment, in accordance with the Divine will.

To Joshua he gave one part of his authority, the temporal; "Take Joshua," says God to him, in the Book of Numbers, "the son of Nun, and put thy hand upon him, and he shall stand before Eleazar, the priest, and all the multitude; and thou shalt give him part of thy glory," (Num. xxvii. 18, etc.) But the spiritual portion of his authority, all vested in Eleazar, the son of Aaron, the brother of Moses, and was from him to descend, in lineal succession, to the first born of his children. Now Moses and Aaron were of the tribe of Levi. So that the high-priesthood, the spiritual supremacy in Israel, was limited to one line in one family of one tribe, and deposited in the person of one man till the end of the Law. In the place I have quoted from, the Lord continues to Moses: "If anything be to be done, Eleazar the priest shall consult the Lord for (Joshua). He, and all the children of Israel with him, and the rest of the multitude, shall go out and go in at his word," (Num. xxvii. 21.) And, in the third chapter of the

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Book of Numbers, Eleazar is called "the prince of the princes of the Levites, Eleazar, the son of Aaron the priest," (v. 32.) In the second Book of Paralipomenon, or Chronicles, this distinction of suprem^e spiritual and supreme temporal authority is again clearly specified: "And Ananias the priest, your high-priest, shall be chief in the things which regard God; and Zabadias, the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office," (2 Paral. or Chron. xix. 11.) The Jews therefore had one temporal ruler, judge or king (God seems to have cared little which), and one supreme spiritual ruler, the high-priest. Now Christ, of whom Moses was the figure, had "all power in heaven and on earth." That He should have left to temporal rulers their authority, but that He should have appointed one supreme spiritual ruler in His Church, as the thing about which He cared the most, is what we are led to expect from analogy with the inspired conduct

of Moses. For this unity of spiritual head and government in the synagogue was a perfection, not a defect, and consequently was to be preserved in the Church of which the synagogue was the first rough draft. That it is a perfection, is clear from the fact that all mankind have always considered it such, as is attested by the conduct of all nations in choosing to have one ruler, king, emperor or president: no army has ever yet fought well under two generals, and it never yet has been heard of that one ship had two captains; the necessity of electing one chief has induced even pirates, the most lawless of men, to subject themselves to a despotic ruler, as necessary both for their existence and for their success.

The first remarkable thing we find about St. Peter in Scripture, is his prominence among the disciples of our Lord. St. Matth. (ch. x.), gives a list of the apostles: "And the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother,

etc." In age and in vocation to the apostleship Andrew was the first; why then is Peter called *the* first? St. Mark, (ch. iii.,) and St. Luke, (ch. vi.,) give us also a catalogue of the names of the apostles, both beginning also with Peter, and, like St. Matthew, naming last the traitor Judas, while the names of the other apostles are related in indifferent order. And everywhere else, and in everything else, Peter is always first, not only by his own promptitude and the favor of his Master during his Master's life, but, what is to be remarked, after his Master's death. He is the first to propose the election of another apostle, to preach the Gospel in Jerusalem, to speak before the Sanhedrim, to condemn Ananias and Saphira, to preach to the Gentiles in the person of Cornelius, the first to visit all the Churches (Acts, ix. 32),—to see him Paul goes to Jerusalem; it is he who opens the Council of Jerusalem, and proposes the subject of deliberation. So he had been the first among the disciples to profess faith in the di-

vinity of Jesus Christ, the first to see Him risen from the dead, first in the obligation imposed to exercise divine charity. This constantly obtrusive priority of Peter is so striking as to oblige Barrow, an Anglican writer against the Papacy, to speak of it in the following terms: "It is indeed observable that upon all occasions our Lord signified a particular respect to him, before the rest of his colleagues; for to him more frequently than to any of them, He directed His discourse; unto him, by a kind of anticipation, He granted or promised those gifts and privileges which He meant to confer on them all; him He did assume as spectator and witness of His glorious transfiguration; him He picked out as companion and attendant on Him in His grievous agony; his feet He first washed; to him He did first discover Himself after His resurrection (as Paul implieth), and with him then He did entertain most discourse, in especial manner recommending to him the pastoral care of the Church; by which manner of proceed-

ing our Lord may seem to have constituted St. Peter the first in order among the apostles, or sufficiently to have hinted His mind for their direction, admonishing them by His example to render unto him a special deference." St. Francis of Sales is more eloquent on the same subject: "Is the Church likened to a house?" says he; "It is placed on the foundation of a rock, which is Peter. Will you represent it under the form of a family? You behold our Redeemer paying the tribute as its Master, and after Him comes Peter as His representative."—He alludes to the passage in St. Matthew (Matth. xvii. 26), where St. Peter is told to take up a fish, "and when thou hast opened its mouth thou shalt find a piece of money; that take and give unto them *for Me and thee;*" which excited the jealousy of the other apostles, for the evangelist tells us immediately afterwards that "at that hour, they came unto Jesus saying: Who is the greatest in the kingdom of heaven?"—To continue with St. Francis: "Is the

Church a bark? Peter is its pilot, and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulf of sin represented by a fisher's net? It is Peter who casts it; it is Peter who draws it; the other disciples lend their aid; but it is Peter who presents the fishes to our Redeemer. Is the Church represented by an embassy? St. Peter is at its head. Do you prefer the figure of a kingdom? St. Peter carries its keys. In fine, will you have it shadowed under the symbol of a flock and a fold? St. Peter is the shepherd and universal pastor under Jesus Christ." All this is very remarkable indeed. And wherever there is question of the disciples together, St. Peter is mentioned in a peculiar manner: "Peter and they that were with him,"—"Simon and they that were with him,"—"Peter standing up with the eleven,"—"Tell the disciples and Peter."

But, strange as all these passages might be as corroboratory proof, since the Spirit of

God, which does nothing without a worthy motive, could not inspire the sacred writers to insist so much on such a point but for some deep meaning,—is there no direct narration in Scripture of the transmission by the founder of the Christian religion of supreme Spiritual authority in His Church to the Apostle St. Peter? It is hardly probable that something so important should have been passed over by the four historians of the life of Christ. Nor has it. We have in those sacred biographies, first, a promise of that transmission; secondly, a reminder of that promise; and thirdly, the execution of the promise.

In the sixteenth chapter of St. Matthew, verse the thirteenth, Jesus, coming to the neighborhood of Casarea-Philippi, “asked His disciples, saying: Whom do men say that the Son of Man is? And they said: Some John the Baptist, and some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou

art the Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood have not revealed it to thee, but My Father who is in heaven. And I say to thee: Thou art Peter (a rock); and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." These remarkable and strangely energetical expressions of Jesus Christ must have some meaning, and, according to a primary canon of sound criticism, they must be taken in their obvious natural common sense meaning, if that be possible, as we must give both Christ and St. Matthew, his historian, credit for good sense. "In our life," says St. Bernard, "we seem to do many things by chance or by necessity. But Christ, the power of God and the wisdom of

God, could not be subject to necessity or act by chance (*i.e.* without an object). For what necessity can force the power of God? Or what can the wisdom of God do by chance? Therefore whatever He did, whatever He said, whatever He suffered, we must believe it to have been full of deep mysteries, with an intent of our salvation." But ought we not precisely to give to these words some deep mysterious signification different from the literal one? Can we suppose that Christ really meant to say that Peter was the rock on which He built His Church, that He gave to him the keys of the kingdom of heaven, that whatsoever he bound would be bound in heaven, and whatsoever he unloosed would be unloosed in heaven? How could such power be given to man? Is not Christ himself the chief corner-stone, and has not the Scripture said that "no man can lay another foundation but that which is laid—which is Christ Jesus," (1 Cor. iii. 9,) as "there is no other name under heaven given to men whereby we must be

saved?" (Acts, iii. 12.) As to the impossibility of conferring such power on man, that was the difficulty made by the Jews against Christ himself; How can a man have power to forgive sins? St. Bernard has said, in answer: "What necessity can force the power of God? or what can the wisdom of God do by chance?" What can be impossible to God which His wisdom judges a suitable means to some end worthy of Himself? It cannot therefore be said that it was impossible for Christ to confer this power on St. Peter. St. Leo (who flourished in the fifth century) resolves for us the objection drawn from the apparent contradiction of establishing the Church on another foundation besides Christ. "As my Father," he says, explaining the words of Jesus, "has manifested my Divinity to thee, I make known to thee thy excellence: for thou art Peter, that is, as I am the invisible rock, the corner-stone, who make both one, I the foundation, beside which no man can lay another,—nevertheless thou also art a

rock, because thou art strengthened by my power, so that those things which belong to me by nature are common to thee with me by participation," Christ therefore remains indeed "the chief corner-stone," but Peter also, by the communication of His virtue, is made a secondary stone, on which the Church is likewise to be built. It was in this secondary sense that the Apostles also were called the foundation of the Church. (Eph. ii.)

We must remember that Christ was the Word of God, for which to speak is to do, which out of nothing created the world. "Let there be light," said God, "and there was light." So if Christ promises to Peter the stability of a rock, we may be sure that in Peter will be produced the stability of a rock. And it will be a perpetual stability; for as Christ's Church is to be perpetual, it must rest on a perpetual foundation. This perpetuity is to be found in the line of St. Peter's successors in the See of Rome. In that city St. Peter lived and governed for a quarter of a century

and died ; “ unless an Angel from heaven came down to reveal to us the contrary,” says Bossuet, “ it is patent that his successor in that See and no other is the inheritor of his authority over the whole Church.” No other Apostle left a permanent line of successors after him ; whereas the early Fathers constantly appealed to the list of Bishops in Rome, from Peter down to their own time, in proof of the unity and apostolicity of the Church. “ As it would be tedious to enumerate the whole list of successors,” says St. Irenæus, a bishop of the second century, “ I shall confine myself to that of Rome, the greatest and most ancient, and most illustrious Church, founded by the glorious Apostles Peter and Paul, receiving from them her doctrine which was announced to all men, and which, *through the succession of her Bishops* is come down to us. To this Church, on account of its superior headship, every other must have recourse, that is, the faithful of all countries ; in which Church has been preserved the doctrine de-

livered by the Apostles. They therefore, having founded and instructed this Church, committed the administration thereof to Linus. To him succeeded Anacletus ; then, in the third place, Clement, who had himself seen and conversed with those Apostles. To Clement succeeded Evaristus ; to him Alexander ; and then, the sixth from the Apostles, Sixtus, who was followed by Telesphorus, Hyginus, Pius and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the Apostles, now governs the Church. By such regular succession has the doctrine delivered by the Apostles descended to us ; and the proof is most clear that it is one and the same vivifying faith, which, coming from the Apostles, is at this time maintained and taught." "In the Catholic Church," says St. Augustin, two centuries later, "many are the considerations which keep me in her bosom ; the assent of nations ; her authority first established by miracles ; the succession of pastors from the chair of Peter, to whom the

Lord committed the care of feeding his flock, down to the present Bishop ; lastly, the name itself of Catholic. These so many and so great ties bind the believing man to the Catholic Church. . . . If we come to the succession of Bishops, how much safer is it to adhere to that which we can trace to the Apostle St. Peter? For to Peter succeeded Linus ; to Linus, Clement ; to Clement, Anacletus, etc. ; and," naming the last, "to Siricius Anastasius." And to-day we could say : to Anastasius, Pius ; and to Pius, Leo ; and to Leo, Pius again ; and to Pius, Gregory ; and to the sixteenth Gregory succeeded Pius IX., who is the 258th pope from St. Peter.

Listen to the manner in which the eloquent Bossuet, in his sermon on the Unity of the Church, comments on this promise made to St. Peter :—" ' He called his disciples,' says the Gospel ; here are all : ' and among them he chose twelve.' This is a first separation, when the Apostles are chosen. ' And these are the names of the twelve Apostles : the

first Simon, who is called Peter.' Here is a second separation ; St. Peter is set at the head of the Church, and called for that reason by the name of Peter, 'which Jèsus Christ,' says St. Mark, 'had given him,' in order to prepare, as you will see, the work which he had in mind to accomplish, namely, to raise all his building on that stone To dispose him for this honor, Jesus Christ, who knows that faith in Himself is the foundation of his Church, inspires him with a faith worthy to be the basis of that admirable building. 'Thou art the Christ, the Son of the living God.' By this bold declaration of faith, he draws to himself the inviolable promise which makes him the foundation of the Church. The word of Jesus Christ, who out of nothing makes what pleases him, gives this strength to a mortal. He marks out Peter personally, and by the new name which he gives him. It is one who speaks to one : Jesus Christ, the Son of God, to Simon, son of Jonas ; Jesus Christ, who is the true stone, strong of Himself, to

Simon who is only the stone by the strength which Jesus Christ imparts to him. It is to him that Jesus Christ speaks, and in speaking acts on him, and stamps on him His own immovableness. 'And I,' he says, 'say unto thee, Thou art Peter, (a rock) ; and,' he adds, 'upon this rock I will build My Church ; and,' he concludes, 'the gates of hell shall not prevail against it.' Say not, think not, that this ministry of Peter terminates with him ; that which is to serve for support to an eternal Church can never have an end. Peter will live in his successors. Peter will always speak in his chair. This is what the Fathers say. This is what six hundred and fifty bishops at the Council of Chalcedon confirm. . . . After having said to Peter, the eternal preacher of the faith, 'Thou art Peter, and upon this rock I will build my Church,' he adds : 'And I will give to thee the keys of the kingdom of heaven.' Thou who hast the prerogative of preaching the faith, thou shalt have likewise the keys which mark the authority of gov-

ernment. 'What thou shalt bind on earth, shall be bound in heaven; and what thou shalt loose on earth, shall be loosed in heaven.' All are subjected to these keys: all, my brethren, kings and nations, pastors and flocks; we declare it with joy, for we love unity, and hold obedience to be our glory." The keys have always been a symbol of authority; in old times, when rulers entered a city, they were presented with the keys of the place. "I will lay the key of the house of David upon his shoulders," says the prophet Isaias of Eliacim who was a figure of Christ (Is. xxii. 22); "he shall open and none shall shut, and he shall shut and none shall open." "These things saith the Holy One and the True One, who hath the key of David," writes the author of the Apocalypse, or book of Revelations (Apoc. iii. 7); "he that openeth and no man shutteth, shutteth and no man openeth." 'And Peter' continues Bossuet, quoting St. Augustin, " 'who in the honor of his primacy represented the whole church,' receives also

the first, and the only one at first, the keys which should afterwards be communicated to all the rest ; in order that we may learn, according to the doctrine of a holy bishop of the church of Gaul, that the ecclesiastical authority, first established in the person of one alone, has only been diffused on the condition of being always brought back to the principle of its unity, and that all those who shall have to exercise it ought to hold themselves inseparably united to the same chair. This is that Roman Chair so celebrated by the Fathers, which they have vied with each other in exalting as ‘the chieftainship of the Apostolic See ;’ ‘the superior chiefship ;’ ‘the source of unity ;’ ‘that most holy throne which has the headship over all the churches of the world ;’ the head of the Episcopate, the chiefship of the universal Church ;’ ‘the head of the pastoral honor to the world ;’ ‘the head of the members ;’ ‘the single chair in which all keep unity.’ In these words you hear St. Optatus, St. Augustin, St. Cyprian, St. Irenæus, St.

Prosper, St. Avitus, St. Theodoret, the Council of Chalcedon, and the rest ; Africa, Gaul, Greece, Asia, the East and the West together."

These extracts will suffice, I believe, to show that the words in the sixteenth chapter of St. Matthew, addressed by our Lord to St. Peter, 'Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it ; and I will give you the keys of the kingdom of heaven,'—have always been understood by the Fathers of the Church to signify what they literally implied, namely : a promise of supreme spiritual jurisdiction over all Christians.

This promise Christ afterwards renewed on a most solemn occasion. On the eve of His passion, on that night in which He delivered Himself up, the Lord warned His disciples of the danger there would be for them of being scandalized in Him, of the efforts which Satan was about to make to destroy in their hearts that faith, without

which, he knew, "it is impossible to please God." "And the Lord said," turning to Peter : "Simon, Simon, behold Satan hath desired to have you (all), that he may sift you (speaking in the plural number) as wheat; but I have prayed for *thee* (speaking in the singular number), that *thy* faith fail not; and thou, when thou art converted, confirm thy brethren,"—or perhaps more literally, "applying thyself to it, confirm thy brethren." This grace of stability in faith (though Peter fell grievously in moral conduct), during the scandal of the passion, the Fathers have understood to have been granted to him in virtue of the promise of supreme spiritual power in the Church, and to contain a confirmation of that promise, as the last words imply, "*confirm* thy brethren." As priests and as bishops, Peter and the other apostles were equal; they were "brethren" in the sacerdotal and episcopal order and sacrament. But, while the other successors of the apostles are bishops, each in his own

diocess, the successor of St. Peter enjoys unlimited jurisdiction over the whole Church, and his duty is to "confirm" his brethren, even in the Episcopacy, when they have need of being confirmed and strengthened.

Finally, our Saviour accomplished His promise by the donation of supreme authority in the Church to St. Peter; which is also narrated in Scripture. In the last chapter of the Gospel of St. John, we are told that several of the disciples after the resurrection, on the invitation of Peter, having gone to fish, in the morning Christ appeared to them on the beach, and after they had partaken of a meal He had prepardd for them, He thus addressed Himself to Simon Peter: "Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me. He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He said

to him the third time : Simon, son of John, lovest thou Me ? Peter was grieved because He had said to him the third time, Lovest thou Me ? And he said to Him : Lord, thou knowest all things : thou knowest that I love Thee. He said to him : Feed My sheep," (Jn. xxi. 15,) Now, besides the difficulty of finding any sensible interpretation of this thrice repeated injunction, except that of governing His spiritual flock, the word in the original Greek used here to signify feed, was also employed to mean *govern as a king, lead, direct, instruct*. And the substitution of the word *sheep* instead of *lambs*, in the third instance, shows that Christ intended to speak of His whole flock, the old as well as the young, the great in dignity as well as the little ones, of all without exception. " You are he," writes St. Bernard to Pope Eugenius, " to whom the keys were given, to whom the sheep were entrusted. There are indeed likewise other gate-keepers of heaven and pastors of the flocks ; but you have in-

herited both titles in a sense far different and more sublime. They have each of them their respective flocks, severally assigned to them : all have been entrusted to you, one flock to one man. Nor are you the shepherd of the sheep alone, but of the shepherds also ; the one pastor of all. Do you ask me how I prove this ? From the word of the Lord. For to which I do not say of the bishops, but of the apostles themselves, were all the sheep committed so absolutely and unreservedly ? If thou lovest Me, Peter, feed My sheep ?' What sheep ? The people of this or that district, city or kingdom ? ' My sheep,' He says. Who does not manifestly see that He did not designate any, but assigned them all to him ? None are excepted where no distinction is made. The other disciples were perchance present when, entrusting all to one, he recommended unity to all, in one flock and one shepherd, according to the passage : ' My dove is one, my beautiful one, my perfect one.' " We have

therefore, besides the promise of Christ, and the renewal of that promise, a clear narration in St. John of the communication by Christ to His Apostle St. Peter, of supreme spiritual jurisdiction over all the members of His Church.

What, it may be asked here—and the question is an important one, which will help to elucidate this whole matter—what was the *reason* why Jesus Christ chose to appoint one supreme head to His Church? The reason was that assigned by St. Bernard—to preserve its unity, “to keep the unity of the Spirit in the bond of peace,” (Eph. iv. 3.) The bond which preserves the members of any society, of no matter what kind, in peaceful union, is some central authority, without which they would be only—to use an old comparison—like a loose bundle of sticks; and to what else the multitudinous, disparate Protestant sects can be better compared, without uncharitableness, I really do not

know ; they have nothing to bind them together. On the contrary, that the See of St. Peter was the centre of Catholic unity, by which that unity was always to be maintained, has been the constant teaching of the Fathers. "Irenæus rather vaguely," says Hallam, "and Cyprian more positively, admit, or rather assert, the supremacy of the Church of Rome, which the latter seems to have regarded as a kind of centre of Catholic unity." St. Irenæus' words we have already quoted ; they are anything but vague. We shall consider St. Cyprian's in a moment. These two Fathers belong to the very first centuries of the Church. Father Newman has very truly remarked in his *Theory of Development*, that the ancient heretics, however at variance among themselves, combined, and it was the only time they combined, in hostility to the Catholic Church. "The Meletians of Africa united with the Arians against St. Athanasius ; the semi-Arians of the Council of Sardica correspond with the Donalists of Africa ;

Nestorius received and protected the Pelagians ; Aspar, the Arian minister of Leo the emperor, favored the Monophysites of Egypt ; the Jacobites of Egypt sided with the Moslem, who are charged with holding a Nestorian doctrine. It had been so from the beginning. ‘They huddle up a peace with all everywhere,’ says Tertullian ; ‘for it maketh no matter to them, although they hold different doctrines, so long as they conspire together in their siege against the one thing, Truth.’” *Bellum hæreticorum pax est ecclesia.* Against all these enemies the Fathers objected the unity of the Church as maintained in the See of Peter. “For this reason,” says St. Jerome, “out of the twelve (apostles) one is selected, that by the appointment of a head, the occasion of schism may be taken away.” This Father in his perplexity to know which of the three rival claimants at Antioch, he shall recognize as bishop, writes to Pope Damasus : “I follow here your colleagues, the confessors of Egypt,

and, amidst the merchant vessels, I lie hid in a little boat. I know nothing of Vitalis—I reject Meletius—I care not for Paulinus. Whoever does not gather with you scatters ; that is, whoever is not of Christ, is of Antichrist. I who follow none as my Chief but Christ, am associated in communion with thy Blessedness, that is, with the See of Peter ; on that rock the Church is built, I know.” And in a second letter : “ The Church here being split into three parts, each hastens to draw me to itself. The venerable authority of the monks who dwell around, assails me. In the meantime I cry out : Whoever is united with the Chair of Peter is mine. Meletius, Vitalis, and Paulinus, affirm that they adhere to you. If one only made the assertion, I could believe ; but, in the present case, either two of them deceive me or all of them. Therefore I beseech you, Blessed Father, by the cross of our Lord, by the necessary ornament of our faith, by the passion of Christ—as you succeed the apostles

in dignity, so may you rival them in merit—so may you sit on the throne of judgment with the twelve—so may another gird you like Peter in your old age,” that is, may you receive the crown of martyrdom—“so may you gain the franchise of the heavenly city with Paul ; declare to me by your letter with whom I should hold communion in Syria. Do not disregard a soul for which Christ died.” Evidently *he* believed in the Pope’s authority. “For the good of unity,” says St. Optatus, “blessed Peter alone received the keys.” “He spaks to one,” says St. Pacian, “that from one he might shape out unity,” “In the single person of St. Peter,” says St. Augustin, “our Lord cast the mould of His Church. . . in single Peter the unity of all the pastors was figured.” “From the Roman Church, as from a fountain-head,” says St. Ambrose (another Father calls it “the head and origin of the truth”), “the rights of venerable communities flow unto all. . . . ‘Thou art Peter, &c.’ Therefore—where

Peter is, there is the Church—ubi Petrus, ibi ecclesia ;” that is, that Church everywhere which communicates with the See of Peter, is the Catholic Church. “The Church,” says St. John Chrysostom, “is stronger than heaven ; for heaven and earth shall pass away, but my word shall not pass away. What word ? ‘Thou art Peter.’”

Now let us listen to St. Cyprian : “Certainly the other apostles also, were what Peter was, endued with an equal fellowship both of honor and power. But a commencement is made from unity, that the Church may be set before us as one ; ‘My dove, my spotless one is but one ; she is the only one of her mother, elect of her that bore her.’ He who does not hold this unity of the Church, does he think that he holds the faith ? For thus the blessed Apostle Paul manifests this sacrament of unity : ‘There is one body and one Spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism, one God.’ This unity

we especially, bishops presiding in the Church, should hold and maintain, in order that we may prove the episcopate itself to be one and undivided. The episcopate is one, of which a part is held by each without division of the whole. The Church too is one, though she be spread abroad, and multiplies with the issue of her progeny : even as the sun has many rays, yet one light ; and the tree many boughs, yet its strength is one, seated in the deep-lodged root (elsewhere he calls the See of Peter “ the root and womb of the Catholic Church ”) ; and as when many streams flow down from one source, though a multiplicity of waters seem to be diffused from its broad, overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light ; break a branch from the tree, once broken it can bud no more ; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays

through the whole world, yet with one light which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal Earth, in the riches of plenty, and pours abroad her bountiful and onward streams ;—yet there is one Head, one source, one Mother, abounding in the products of her fruitfulness.” Where is that Mother? that source? that head? that centre? “To Peter the Lord said: ‘Thou art the rock;’ to him again, after his resurrection: ‘Feed my sheep.’ . . . God is one, and the Church is one, and one the chair founded upon the rock by the Lord’s voice . . . the chair of Peter, and that principal Church, from which the unity of the priesthood took its origin.”

A theory has been propounded of late which explains the necessary unity of the Church by the simple co-existence of legitimate successions of bishops, without any outward intercommunion, and indeed without unity of doctrine. “We make schism and

separation from Christ lie in opposing our bishop, not the bishop of Rome," wrote the divines who published the Oxford translation of the Fathers. According to this ingenious system, a bishop can never divide the Church, though he were a Macedonius or a Nestorius, a Dr. Colenso or a Dr. Temple. "They have not the same Lord," writes Dr. Pusey in his *Eirenicon* (p. 57), "who do not believe the same truth as to Him. The heretics of old . . . believed not the same Lord." And do the heretics of to-day? What is there common, say, between the Church of England and the Church of Rome? between the churches subject to Canterbury and the churches subject to Westminster? between the Protestant Episcopal Church of America and the Roman Catholic Church in the United States? Can any one who has not an object in view say that they are *one*? Was that the oneness which Christ asked for when he prayed that his disciples should be one as God the Father, Son, and Holy Ghost are

one? who said that "every kingdom divided against itself should be made desolate, and every house divided against itself shall fall?" They have neither unity of government nor unity of belief. The sacrament of marriage is another image employed by the Apostle to represent the unity of the Church; "they shall be two in one body." The Church of England was united to the Church of Rome: she and her daughter, the Episcopal Church of America, have been separated by divorce. "Whom God has united, let no man separate." Henry the Eighth cut the knot in England, as Luther did in Germany. What connection is there between a church which permits every variety of doctrine within its body, as the Church of England does, and a church which will not tolerate the slightest divergence from its authoritative teaching, like the Roman Church? We, Romanists, insist on actual, visible, external communion with, and submission to, Rome, as of necessity to be in the Church; the very highest An-

glicans do not. We maintain, as of faith, that the Church has uninterruptedly the power of exercising her gift of infallibility ; the highest Anglicans assume that, on account of its " unhappy divisions " the exercise of that gift has been suspended in the Church. With Anglicans the necessity of baptism is an open question ; they have altered the form of confirmation ; and it is impossible to say what they *do* believe with regard to the Eucharist. We say, no baptised Christian's mortal sins can be forgiven but by submitting them to the power of the keys ; at most, the Anglican Church leaves its members free to do as they please in this matter. We believe in the sacrament of Extreme Unction, as taught by St. James ; what does the Church of England, more than any sect, do for the soul at the moment of its passage to eternity ? Has the Church of England always believed holy orders to be a sacrament ? Does it, with its divorce courts, believe matrimony to be a sacrament ? Does it believe, as a

Church, in the existence of a purgatory? in the power of indulgences? in the intercession of Saints? in the invocation of Mary, and her Immaculate Conception? No, the Jew, the deist, and the Mahometan, who all believe in one God, are not more certainly distinct from each other, than are the Greek, the Anglican, and the Roman communions, those so-called “branches” of the Christian Church. This is too serious a matter for mere fancy or sentiment. If the successor of St. Peter is the supreme head of Christ’s Church, as the gentlemen who propose this theory admit, the English, the Episcopal Church, and every Protestant sect, is, to say the least, in a state of open schism. And how severe the early Fathers are in their judgments on mere schismatics,—not heretics—I will not repeat, lest their expressions should appear to be too harsh. But I will conclude this lecture with the words of St. Augustin to the Donatists of Africa, who admitted no error of doctrine, and whose only

fault was that, instead of saying, like Augustin, "Rome has spoken, the case is ended, *Roma locuta est, causa est finita*," they would not submit to the decision of a pope of Rome in the appointment of a bishop :—" You are with us in baptism, in the creed, in the other sacraments of the Lord ; but in the spirit of unity, in the bond of peace,—in fine, in the Catholic Church itself, you are not with us . . . Those whom the Donatists baptise, they heal of the wound of idolatry or infidelity, but inflict a more grievous stroke in the wound of schism, . . the sacrilege of schism which surpasses all wickedness ; . . for idolaters among God's people the sword destroyed, but schismatics the gaping earth devoured" (alluding to the punishment of Core, Dathan and Abiron) . . . "Wherefore the entire world judges with security that they are not good who separate themselves from the entire world, in whatever part of the entire world . . And in whatever part of the world this has been done, or is done, *or shall*

be, . . none can have so acted, unless . . furious . . or insane . . or corrupted . . or perverted." (And yet these Donatists were not insignificant in numbers, since they could gather a council of four hundred bishops,—more than ever England, or even Germany, witnessed together.) . . . "Outside the Catholic Church," says this Father, "a man may have everything—except salvation. He may have honor, he may have sacraments, he may sing Alleluia, he may answer Amen, he may hold the gospels, he may both have the faith, and preach it in the name of the Father and of the Son and of the Holy Ghost; but nowhere except in the Catholic Church will he be able to find salvation. For all these things pass away, my brethren. . . . "You know," he continues to the Donatists, who might be called the Nationalists of that time, "You know what the Catholic Church is, and what that is cut off from the vine. If there be any among you cautious let them come; let them find life in the root. Come, brethren,

if you wish to be engrafted in the vine : a grief it is when we see you lying thus cut off. But you don't know how to shake off from your schismatical bishops. Number the bishops even from the very seat of Peter ; and see every succession in that line of Fathers : that is the rock against which the proud gates of hell cannot prevail." In the heart-kind charity which animates these words, all Catholic souls will sympathize ; and, in a like spirit, they will address them to those who, at the present day, occupy the same position as the Donatists :—Come, brethren, and be grafted in the vine ; come, and take root in that apostolic See "against which the proud gates of hell cannot prevail."

LECTURE VI.

THE POPE.

We have now sufficiently considered the signs or marks, by which, according to the appointment of its founder, we are to distinguish the true Church of Jesus Christ from all those which are of spurious origin; and we have examined the grounds on which the Roman Catholic Church claims to possess in their integrity all these distinguishing signs and marks. We have also endeavored, so far as the limits of time would permit, to discuss the question, whether, to form truly a part of the Christian Church, it is necessary to be in active communication with the bishop of Rome, the successor in his episcopal see of St. Peter. I have said in one of my lectures that we might investigate the whole question of the Christian religion historically, that is,

by studying the records of the past generations from the commencement of Christianity down to our own time, and seeing whether through all ages there has existed in unbroken duration, such a Church as the Roman Catholics maintain that the Christian Church from the beginning was, always has been, is, and must perpetually continue to be I propose this evening thus to examine one point, namely, the necessity of active communion with the See of Rome, whether actual communion with the successor of St. Peter has always been considered a necessary condition for being a living member of the Christian Church : and, in order to do so briefly, I shall confine myself to, first, the testimony of the Greek Church, as represented in her General Councils, down to the Photian Schism, when, of course, having separated from the West, she ceased to acknowledge the necessity of that intercommunication ; and, secondly, the witness of another church, one of the churches of the West, from that period up to the

moment when she too cut herself off from the centre of Catholic unity, the beginning of the Protestant Reformation.

In the first three centuries, the age of persecution, it was impossible to call together General Councils of the Church. The documents for the ecclesiastical history of that epoch which have come down to us are also very scanty. Nevertheless those which we do possess, as Father Newman says, are sufficient to furnish us with "a cumulative argument in favor of the active and doctrinal authority of Rome." Thus Father Newman resumes that argument, in the introduction to his essay on *Development*: "The Anti-Nicene testimonies which may be cited in behalf of the authority of the Holy See . . faint they may be one by one, but at least they are various, and are drawn from many times and countries, and thereby serve to illustrate each other, and form a body of proof. Thus St. Clement, in the name of the Church of Rome, writes a letter to the Corin-

thians, when they were without a bishop; St. Ignatius of Antioch addresses the Roman Church, and it only out of the churches to which he writes, as 'the Church which has the first seat in the place of the country of the Romans;' St. Polycarp of Smyrna betakes himself to the bishop of Rome on the question of Easter; the heretic Marcion, excommunicated in Pontus, betakes himself to Rome; Soter, bishop of Rome, sends alms, according to the custom of his church, to the churches throughout the empire, and, in the words of Eusebius, 'affectionately exhorted those who came to Rome, as a father his children;' the Montanists from Phrygia came to Rome to gain the countenance of its bishop; Praxeas, from Africa, attempts the like, and for a while is successful; St. Victor, bishop of Rome, threatens to excommunicate the Asian churches. St. Irenæus speaks of Rome as 'the greatest Church, the most ancient, the most conspicuous, and founded and established by Peter and Paul,' appeals to its

tradition, not in contrast indeed, but in preference to that of other churches, and declares that, 'in this Church, every church, that is, the faithful from every side, must meet,' or 'agree together, propter potio^{re}m principality^{re}m (on account of its higher chiefdom).' 'O Church, happy is its position,' says Tertullian, 'into which the Apostles poured out, together with their blood, their whole doctrine.' The presbyters of St. Dionysius, bishop of Alexandria, complain of his doctrine to St. Dionysius of Rome; the latter expostulated with him, and he explains. The Emperor Aurelian leaves to the bishops of Italy and Rome, the decision whether or not Paul of Samosata shall be dispossessed of the see-house at Antioch; St. Cyprian speaks of Rome as 'the see of Peter and the principal Church, whence the unity of the priesthood took its rise . . . whose faith has been commended by the apostles, to whom faithlessness can have no access;' St. Stephen (pope) refuses to receive St. Cyprian's deputation,

and separates himself from various churches of the East ; Fortunatus and Felix, deposed by St. Cyprian, have recourse to Rome ; Basilides, deposed in Spain, betakes himself to Rome, and gains the ear of St. Stephen."

The first general council after peace was restored to the Church, was that of Nice, or Nicæa. All the first eight councils were held in the East, and were composed almost entirely of Eastern bishops. "They were all held in the East," says the Protestant Guizot, "by bishops of the East, under the influence of the emperors of the East." This gives to the testimony of these councils in favor of the supremacy of the Roman See, much greater weight : the East was always jealous of the West, and little inclined to grant it any prerogative, except such as had been always indubitably acknowledged from the beginning of the Church. Another observation to be made here is, that the witness of these earliest councils proves not only what was the contemporaneous belief of the Church, but also

what had been believed in the preceding ages. This is evident, if history does not tell us of the existence of a previous contradictory belief. For it is impossible that a complete and sweeping revolution should have taken place in the faith of Christendom, without leaving its trace in history, without even exciting at the time violent resistance and contests, all of which would have been recorded. Besides, the Fathers of these councils always appeal to the tradition of the Church as the foundation and groundwork of the faith which they profess. The Council of Nicæa, convoked (as we learn from the 18th act of the 6th General Council, the 3d of Constantinople) by Constantine and the Pope, St. Sylvester, to settle the question of Arianism, met in the year 325. The Pope was represented by his prelate Osius, bishop of Cordova, and there were present many confessors of the faith during the days of persecution. The formula of faith adopted at this council, since known as

the Nicene Creed, was written at the dictation of Osius, the papal legate ; after which it was read alone by him and signed by the bishops present. Here we see how the Fathers of this œcumenical council imitated the conduct of the apostles in the first council of Jerusalem. There, after there had been much disputing, St. Peter rose, pronounced his opinion, and an end was put to the discussion ; then St. James, and after him the others, having approved of what St. Peter had said, the council was closed. The Council of Nice distinctly declares in one of its canons the primacy of the Roman See, together with the superior jurisdiction of the patriarchates of Antioch and Alexandria. I give it as it stands in the apostolic canons. "The Primacy has always resided in the Church of Rome. Let the ancient custom then be vigorously maintained in Egypt, Libya, and Pentapolis, so that all pay the homage of submission to the bishop of Alexandria, for so the Roman Pontiff orders. Let

the same be observed with respect to the bishop of Antioch; and so in all other provinces, let the various churches keep their own privileges." The strength of this allusion to the bishop of Antioch and Alexandria will be understood when we consider why it was that they were treated as possessing greater dignity than the other churches after Rome. It was because St. Peter himself had first resided at Antioch before going to Rome, and from Rome he sent his disciple St. Mark the evangelist to found the See of Alexandria. "Though there were several apostles," says St. Gregory the Great, "yet only one of them, whose place is in three different churches, could give to these a paramount influence over all other churches. St. Peter gave the first rank to the see in which he designed to fix his authority and to close his immortal career. It is he who illustrated the see to which he sent his disciple, the evangelist; it is he again who established the see of Antioch, in which he sat for seven

years ; so that they form but one and the same see." "The three patriarchs," says St. Leo, "occupy one and the same apostolic chair, because all three have succeeded to the see of Peter and to his Church, founded by Jesus Christ in unity, and to which he gave one single head to preside over three principal sees in the three patriarchal cities, that the indissoluble union of the three sees might bind the other churches more closely to the divinely constituted head." Out of 318 bishops present at the council of Nicæa, only 22 were from Europe, the rest belonged to Asia and Africa ; how then was it to be made œcumenical? By the approval of its acts by the bishop of Rome : "it was determined that all these things should be sent to Sylvester, bishop of the city of Rome." In the year 347 a council was held at Sardica, which has generally been considered as a sort of continuation of that of Nice. It was presided over by the papal legate, and St. Athanasius was present. This council taking

into consideration the abuses in the promotion of bishops, judged that the proper remedy for such an evil was to appeal to the superior jurisdiction of Rome. "This will seem the best," it writes to the Pope Julius, "and by far the most fitting, if the Lord's bishops make reference from all the provinces to the head, that is, the see of the apostle Peter." The great figure of this epoch was St. Athanasius. When Athanasius was expelled from Alexandria by an intruded Asian bishop, he repaired to Rome, where he was received and protected by the Pope, who wrote thus to the East:—"Know you not that the canonical rule was to recur first to our authority, and that the decision must proceed from it? Such is the tradition that we have received from the blessed apostle Peter, and I believe it to be so universally acknowledged that I should not recall it here if these deplorable circumstances did not constrain me to proclaim it."

The second General Council, the first of

Constantinople, was held in the year 381, under Pope St. Damasus. This was the Pope to whom St. Jerome wrote such touching appeals to tell him with whom to hold communion at Antioch; and to whom St. Basil wrote equally earnest letters to settle the disputes among the Asiatic churches. A letter from him read to the Fathers of this council, "that they might be able to learn what care he bore for all the churches," showed to what an extent his ecclesiastical jurisdiction was acknowledged. "That your charity, most honored children," he says, "should have rendered due reverence to the Apostolic seat, is a matter of the greatest merit to yourselves. Why is it then that you ask of me again the abdication of Timothy? This bishop was deprived of his see here (in Rome) by the judgment of the Apostolic seat, in the presence of Peter (bishop) of Alexandria, as well as Apollinaris, his master, who will likewise on the day of judgment suffer a deserved chastisement and

judgment." This Council, being held at Constantinople, passed a decree that the bishop of Constantinople should rank next to that of Rome, before those of Antioch and Alexandria. The popes would never approve of this decision, and it never became law. With this exception, the acts of the Council having been sent to the Pope," "blessed Damasus," says Phœtius, "by his authority, confirmed the second Council."

The third General Council assembled at Ephesus in the year 431, to decide on the doctrine of Nestorius. Now, mark you, Nestorius was archbishop of Constantinople. In his letter to the Council, the Pope St. Celestine says that his legate will preside, "and shall carry into effect what we have before determined," namely, the deposition of Nestorius. The Council deposes Nestorius in the following terms: "Nestorius, having refused to answer our summons and to receive the bishop sent to him, we have been obliged to enter upon an examination of his

impieties. He is convicted on the evidence of his letters, his writings and his discourses, of holding and spreading scandalous and heretical opinions. *Bound by the holy canons, and by the letter of our holy Father Celestine, Bishop of Rome*, we are reduced, not without tears of heartfelt sorrow, to the cruel necessity of pronouncing this sentence against him: Our Lord Jesus Christ, whom he has blasphemed, decides through this most holy Council, that he is deprived of his episcopal dignity, and cut off from every ecclesiastical body." "In this sentence, says Bossuet, "the Fathers recognize in the Pope's letter, the force of a judicial sentence, to which they feel bound to subscribe." Then the legate says: "We return thanks to the holy and venerable Council, that the letters of our holy Pope having been read to you, you have joined yourselves as holy members to a holy Head. For your Holiness is not ignorant that the blessed Apostle Peter is head of the whole faith, and of the apostles themselves."

And afterwards he continues : “ It is doubtful to no one, but rather known to all ages, that holy and most blessed Peter, prince and head of the apostles, pillar of the faith, and foundation of the Catholic Church, received from our Lord Jesus Christ, Savior and Redeemer of the human race, the keys of the kingdom of heaven, and that the power of loosing and binding sins was given to him ; who to this very time and forever lives, and exercises judgment on his successors. And so our most blessed Pope Celestine the bishop, his successor in due order, and holding his place, has sent us to this holy Council to represent him.” Then the other legates, among whom was St. Cyril, archbishop of Alexandria, having declared that they had “ fulfilled what was ordered them,” the Council found that they had “ said what was fitting ;” and so the Council terminated.

The fourth General Council met at Chalcedon, in the year 451, and was attended by over 600 bishops, the largest number ever

assembled together until the present Council of the Vatican. They were all Easterns, with the exception of two Roman legates and two Africans. At the opening of the first session the legates of the Pope rose and said : “ We have in our hands the commands of the most blessed and apostolic man, Pope of the city of Rome, which is the head of all churches, in which his Apostleship has thought fit to order that Dioscorus should not sit in the Council, but be introduced to make his defence. He must give an account of the judgment he passed ; inasmuch as not having the right to judge, he presumed and dared to hold a council without the authority of the Apostolic See, a thing which never was lawful, never has been done.” And the bishop Dioscorus, who was patriarch of Alexandria, was not allowed to sit in the Council. The great St. Leo was the then reigning Pope. No pontiff has insisted more fully on the right of the Roman See to supreme jurisdiction over the whole Church than this great saint.

Allow me to quote a little at length the words of so great a Pontiff, as he exposes beautifully the Catholic doctrine on this point. Thus he writes to the bishop of Thessalonica, when constituting him patriarch over all the metropolitan sees of Greece and part of Thrace : “ As my predecessors to your predecessors, so have I, following the example of those gone before, committed to your affection my charge of government, that you, imitating our gentleness, might relieve the care, which we, in virtue of our headship, by divine institution, owe to all churches, and might in some degree discharge our personal visitation to provinces far distant from us. For we have entrusted your affection to represent us on this condition, that you are called to a part of our solicitude, but not to the fullness of our power. But if in a matter which you believe proper to be considered and decided on with your brethren, their sentence differs from yours, let everything be referred to us on the authority of the Acts,

that all doubtfulness may be removed, and we may decree what pleaseth God. For the compactness of our unity cannot remain firm unless the bond of charity weld us into an inseparable whole; because, 'as we have many members in one body, and all the members have not the same office, so we, being many, are one body in Christ, and every one member one of another.' For it is the connection of the whole body which makes one soundness, and one beauty; and this connection, as it requires unanimity in the whole body, so especially demands concord among bishops. For, though these have a like dignity, yet they have not an equal jurisdiction: since even among the blessed Apostles, as there was a likeness of honor, so was there a certain distinction of power; and, the election of all being equal, pre-eminence over the rest was given to one. From which type the distinction also between bishops has arisen, and it was provided by a great ordering that all should not claim to themselves all things,

but that in every province there should be one whose sentence should be considered the first among his brethren ; and others again, seated in the greater cities, should undertake a larger care, through whom the direction of the Universal Church should converge to the one See of Peter, and nothing anywhere disagree from its head." And thus he speaks to the bishops gathered around him at Rome, on the anniversary of his pontificate : " Although, beloved, our partaking in that gift (of unity) be a great subject for common joy, yet it were . . more profitable to raise the mind's eye to the contemplation of the most blessed Apostle Peter's glory, . . who was watered with streams so copious from the very fountain of all graces, that while nothing has passed to others without his participation, yet he received many privileges of his own. . . Christ had given up Himself wholly to restore the race of man. Nothing was unordered to His wisdom ; nothing difficult to His power . . Yet out of the whole world

Peter is chosen to preside over the calling of all the Gentiles, and over all the Apostles and collected Fathers of the Church ; so that, though there may be among the people of God many priests and many shepherds, yet Peter rules all by immediate commission, whom Christ also rules by sovereign power. Beloved, it is a great and wonderful participation of His own power which the Divine condescendence gave to this man ; and if He willed that other rulers should enjoy aught together with him, yet never did He give, save through him, what He denied not to others. The Lord asks all the Apostles what men think of Him . . . But when what the disciples think is required, he who is first in apostolic dignity is first also in confessing the Lord. And when he had said, ‘Thou art Christ the Son of the living God,’ Jesus answered him, ‘Blessed art thou Simon Bar-Jona, . . . And I,’ saith He, ‘say unto thee,’—that is, as my Father hath manifested to thee My Godhead, as I too make known unto

thee thine own pre-eminence,—‘For thou art Peter,’ that is whilst I am the immutable Rock; I the Corner Stone who make both one; I the Foundation beside which no one can lay another; yet thou also art a Rock, because by My virtue thou art firmly planted, so that whatever is peculiar to Me by power, is to thee by participation common with Me,—‘and upon this Rock I will build My Church, and the gates of hell shall not prevail against it.’ . . . This confession the gates of hell shall not restrain, nor the chains of death fetter; for that voice is the voice of life. And as it raises those who confess it unto heavenly places, so it plunges those who deny it into hell. Wherefore it is said to the most blessed Peter, ‘I will give to thee the keys of the kingdom of heaven.’ . . The privilege of this power did indeed pass on to the other apostles, and the order of this decree spread out to all the rulers of the Church, but not without purpose, what is intended for all is put into the hands of one. For therefore is this

entrusted to Peter singularly, because all the rulers of the Church are invested with the figure of Peter. The privilege therefore of Peter remaineth . . nothing is bound, nothing loosed, save what blessed Peter either bindeth or looseth . . Again the Lord saith, 'Simon, Simon, behold Satan hath desired to have you; but I have prayed for thee, that thy faith fail not, and when thou art converted confirm thy brethren.' The danger from the temptation of fear was common to all the apostles, . . and yet the Lord takes care of Peter in particular, and asks specially for the faith of Peter, as if the state of the rest would be more certain, if the mind of their chief were not overcome. So then in Peter the strength of all is fortified, and the help of divine grace is so ordered, that the stability which through Christ is given to Peter, through Peter is conveyed to the apostles. Reasonably and justly then do we rejoice . . rendering thanks to the Eternal King, our Redeemer, the Lord Jesus Christ,

for having given so great a power to him whom He made chief of the whole Church . . . to whom, after His resurrection, in answer to the triple profession of eternal love, (He) thrice said, with mystical intent, ‘Feed My Sheep.’ And thus, beyond a doubt, the pious shepherd does even now, and fulfils the charge of his Lord, confirming us . . . To him therefore let us ascribe this anniversary day of us his servant, by whose advocacy we have been thought worthy to share his seat itself, the grace of our Lord Jesus Christ helping us in all things.” Pius IX would not, in Rome, to-day, speak otherwise to the Catholic world than did, 14 centuries ago, Pope St. Leo to the bishops of the Church, gathered around him in Rome.

To return to the Council of Chalcedon : Dioscorus is deposed by the Papal legate, thus : “ Paschasinus,—and Lucentius,—and Boniface,—pronounced. Leo, most holy and blessed Archbishop of great and elder Rome, by us, and by this holy Council, together with

the most blessed Apostle Peter, who is the Rock and ground of the Catholic Church, and the foundation of the right faith, hath stripped him of the rank of bishop, and hath severed him from all sacerdotal ministry." And the Fathers exclaim: "Dioscorus has been juridically deposed. It is God Himself who has condemned Dioscorus." And in their letter to St. Leo, asking his approval of their decisions, they say, of this same Dioscorus, "He turned his insane rage against him to whom our Divine Savior entrusted the care of His vineyard,—that is, against Your Apostolic Holiness, the very person entrusted by the Savior with the guardianship of the vine." This was the most boisterous of the early Councils. The Fathers almost unanimously were opposed to an explicit condemnation of the doctrine of Eutyches: like many of the Fathers of the Vatican Council with regard to the definition of Papal Infallibility, they judged it inopportune. When the Papal legates however insisted,

they yielded, and Eutyches was condemned. It was the consideration of this fact which determined the conversion to the Catholic Church of John Henry Newman. St. Leo's letter explaining the Catholic faith was read in the Council; and, at the close of its lecture, the Fathers, with one voice, cried out: "This is the faith of the Fathers! this is the faith of the Apostles! this is what we all believe! anathema to him who believes not thus! Peter has spoken by the mouth of Leo!"

These were the first four great Councils of the Church, which St. Gregory declared should be held in the same veneration as the four gospels, and which, I believe, have always been accepted by Protestants as truly representing the belief of early Christendom. I am obliged to pass over the remaining Councils. The last General Council held in the East was at Constantinople, in 869, immediately before its final separation from the West. In it all the bishops signed the following profession, in which they condemned

in advance and eternally the schism they were about to consummate :—“ Since the sentence of our Lord cannot be passed by, who says, ‘Thou art Peter, and upon this rock I will build my Church,’ these words are proved by the real effect which has followed ; because in the Apostolic See the Catholic religion has ever been kept immaculate, and holy doctrine proclaimed there. Wherefore, by no means desiring to be separated from its faith and doctrine, and following in all things the constitutions of the Fathers, and chiefly of the holy Prelates of the Apostolic See, we anathematize all heresies . . . condemning, particularly, Photius and Gregory of Syracuse, parricides, that is, who have not feared to use their tongue against their Spiritual Father. Since, following in all things the Apostolic See, and observing in all things its Constitutions, we hope that we may be worthy to be in one communion, which the Apostolic See makes known, in which is the complete and true solidity of the Christian

religion. And this my profession I have written with my own hand and delivered to thee, most holy Hadrian, Supreme Pontiff and Universal Pope." In 1439, a council was called at Florence, for the reunion of the Greek Church, which was attended by bishops both of the Eastern and Western churches. In it the following decree was passed, which was subscribed by the Eastern bishops, and received in all the churches of Asia, Africa, Italy, France, England and Germany :—" We define that the Apostolic See, that is, the Roman Pontiff, has the right of Primacy over all the churches of the world ; that the Roman Pontiff is the successor of St. Peter ; that he is the very Vicar of Christ, the head of the whole Church, the Father and teacher of all the faithful ; that, in the person of St. Peter, he was entrusted by our Lord with full power to feed, direct, and govern the whole flock of Christ. Such is manifestly the doctrine taught by the Acts of the General Council, as well as by the sacred canons."

The Greeks were, as usual, faithless to their engagement ; and Constantinople fell before the Moslem.

Now let us glance, very briefly, at the history of another Church, a Church of the West, that we may see what doctrine it held on this point, from its origin down to the moment when it broke off from Catholic unity, in submission to the will of a despotic ruler. In the south of England, near the Bristol Channel, may be seen the ruins of the Monastery of Glastonbury, whose last abbot shed his blood in the days of Henry VIII., for his fidelity to the Catholic Church and the cause of the Roman Pontiff, his spiritual sovereign on earth. Here tradition says that Joseph of Arimathea, who buried the body of our Lord in his own sepulchre in the virgin rock, accompanied by some faithful disciples, and sent by the Apostle St. Philip from the shores of Gaul, first planted the cross in the British Isles and erected a place of worship to the

one and only God. Thrice was England converted, if this tradition be true, to the Christian faith : in the days of St. Peter, in the days of Pope Eleutherius, and by St. Gregory the Great.

As Gildas and the Venerable Bede inform us, the British King Lucius sent ambassadors to Rome, to ask for bishops to instruct his people in the Christian religion. This is remarkable : why did he send to Rome ? At that time flourished, as Alban Butler remarks, the great St. Irenæus in the Church of Gaul. Why was not Lucius content with sending for instruction to the city of Lyons, where Irenæus governed with episcopal authority, who was the disciple of Polycarp, who was himself the disciple of the evangelist St. John ? The reason could only be, because even in those days of Pagan persecution, in the second century, the remote Britons understood that the centre of Christian unity and power was in the city of imperial Rome. When the Donatist schism in Africa and

Arianism in the East, threatened to rend the seamless garment of the Church, councils were held to condemn them at Arles and at Sardica : at both these councils British bishops were present to testify to their communion with the Catholic Church in faith. But when the errors of Pelagius, himself a Briton, began to infect the island, it was Pope Celestine who sent at the same time St. Patrick into Ireland and St. Germanus of Auxerre to Britain, and, as St. Prosper says, "made the barbarian isle Christian, while he endeavored to preserve the Roman isle Catholic." This Pelagius, like all the other heresiarchs of that time, came to Rome, in the hope of cloaking over his erroneous teaching by the appearance of favor from the Holy See. There he presented a deceitful profession of his doctrine, which St. Augustin has preserved to us, and which winds up thus : "We desire that it may be amended by you who hold both the faith and the seat of St. Peter ; if, however, this our confession is approved

by the judgment of your Apostolate, etc." It was not approved ; and the Pelagian heresy was destined to disappear, like all the other heresies.

England owes everything to the Popes. When St. Gregory, surnamed the Great, beheld one day (after England had been subjugated by the Anglo-Saxons) certain beautiful youths for sale as slaves in the Roman market place, he inquired whence they came, and when he was told that they were Angles, " Angles !" he exclaimed, " not Angles, but Angels they should be." The impression produced that day remained for ever in his heart, and when he became Pope, he was not content till he had sent the monk Augustin with his companions to convert those noble barbarians of the North to the true faith, with only the regret not to be able to accompany them himself. These monks embarked to the number of forty for the island, and landed on the coast of Kent, then ruled by king Ethelbert, whom they converted with his people to

Christianity. Augustin was consecrated a bishop by the legate of the Holy See in Gaul; and, as the number of converts increased, St. Gregory sent him, with written instructions how to govern his people, fresh missionaries and the pallium, the sign of archiepiscopal authority. In his instructions he directs him to divide the country into dioceses, over which he was to appoint bishops consecrated by himself. Here let us pause and ask, who sent Augustin? He could not preach unless he had been sent, according to the doctrine of St. Paul, "How can they preach unless they be sent?" He was sent by Gregory, the bishop of Rome. And who gave him jurisdiction over the inhabitants of the island? Was it the pagan king of Kent? Did he recognize any spiritual supremacy in that monarch? It was again Gregory who gave him all jurisdiction. Thus the Pope writes to him: "Let your Fraternity have all the bishops of Britain subject to you by the authority of our Lord

God ;" and again : " We give you no authority over the bishops of Gaul ; but we commit to your Fraternity the care of all British bishops." Therefore the faith which Augustin, the first archbishop of Canterbury planted in England, was that of Gregory. What was St. Gregory's belief as to the prerogatives of St. Peter, we may learn from his writings. Thus he writes to the same prelate of Gaul who consecrated Augustin bishop : " Since every one knows whence the holy faith came to Gaul, when your Brotherhood asks anew for the ancient custom of the apostolic see, what does it but as a good child, recur to the bosom of its mother ? We grant therefore to your Brotherhood to represent ourselves in that Church . . according to the ancient custom, which has God for its author." " To all who know the gospel," he writes again, " it is manifest that the charge of the whole Church was entrusted by the will of the Lord to the holy apostle Peter, chief of all the apostles. For to him is said, ' Lovest thou me ? ' to

him is said, 'Confirm thy brethren;' to him is said, 'Thou art Peter.' . . Who is ignorant that the holy Church is established on the stability of this chief of the apostles, who in his name expressed the firmness of his mind, being called Peter from the Rock? . . Lo, he hath received the keys of the kingdom of heaven, the power of binding and loosing, the care of the whole church and the superiority."

Thus Saxon England was converted in the South. In the North it was made Christian by Irish monks from the island and monastery of Iona, who settled under St. Aidan at Lindisfarne. These monks brought with them the peculiar custom of their founder, St. Columban, with regard to the celebration of Easter. This led to the famous Paschal controversy, in which figured the celebrated St. Wilfrid, the Daniel of the Anglo Saxon Church. The Fathers of the British Church assembled in synod at Whitby, in the presence of King Oswio. Before them, Wilfrid under-

took to prove the necessity of following the Roman custom in this matter in preference to that of the monks, after this wise : “ If you and your associates,” said he, “ refuse to follow the decrees of the Apostolic See, . . without doubt you sin. For although your Fathers were holy, is their scanty number in a corner of an extremity of an island to be preferred to the Universal Church of Christ, which extends throughout the world ? And if Columban was holy, . . can he be preferred to the most blessed Prince of the Apostles, to whom the Lord says, ‘ Thou art Peter, etc. ? ’ ” Hereupon king Oswio, turning to Colman, the bishop of Lindisfarne, asked him : “ Colman, is it true that the Lord said this to the great Peter ? ” “ It is true, O king,” the bishop replied. “ Do you both agree without any question in this, that these words were said especially to Peter, and that the Lord gave him the keys of the kingdom of heaven ? ” “ Yes, indeed,” they answered. “ Then,” rejoined he “ in that case I would

not undertake to resist such a doorkeeper as is he, and so far as I know and can, I desire to obey his decrees (those of his successor) in every respect, lest perchance when I arrive at the gates of heaven, there be no one to open for me, when he will have turned his back whom you declare to hold the keys." This decided the question in principle : with time the Irish custom was abolished throughout all Britain. Wilfrid was chosen to succeed Colman in the government of the Northumbrian Church, because, said the earls, "he was one who would keep the discipline of the Apostolic See." But the life of this precursor in spirit of St. Thomas a Becket was not destined to be a peaceful one. Like St. John Chrysostom, having incurred the hatred of a vengeful queen, or like another Athanasius, he was obliged again and again to appeal for protection to the See of Rome, and it was only by the authority of the Sovereign Pontiff that his enemies, both clerical and lay, were obliged to yield him final justice.

All England had become Catholic and an island of saints. Out of the sole royal family of King Ethelbert sprang nine canonized saints. Thirty of those English princes and princesses, many more of whom retired to serve God in monasteries and convents, have received the highest honors of the Church. But no more honored name has come down from that time than that of the historian of the Anglo-Saxon Church, Saint, or as he is generally named, the venerable Bede. What did this exponent of the faith of the Anglo-Saxon-Church think on the necessity of communion with the successor of St. Peter? "This blessed Peter," he writes, "received in a special way the keys of the kingdom of heaven, and the headship of judicial power, that all believers throughout the world may understand that whosoever in any way separate themselves from the unity of his faith or of his society, such are not able to be absolved from the bonds of their sins, nor to enter the threshold of the heavenly kingdom." To

the next generation after Bede, belongs the learned Alcuin, the Anglo Saxon priest of York and friend of Charlemagne. Thus *he* writes to the Church of Lyons: "Let no Catholic dare to contend against the authority of the Church. *And lest he be found to be a schismatic and not a Catholic*, let him follow the approved authority of the holy Roman Church." "For," he adds in another place, "this Church is set over all the rest by no decrees of synods, but holds its primacy by the authority of the Lord himself, who said, 'Thou art Peter,' etc. . . Whence it is to be understood that holy and learned men in all parts of the world, shining with the light of teaching and science, not only have not departed from this holy Roman Church, but also in time of need have implored help from it for the corroboration of the faith; which thing, as we have already said and proved by examples, all members of the Catholic Church ought, as a rule, to do; so as to seek from it (the Roman Church) next after Christ, help

to defend the faith ; which (church) not having spot or wrinkle, both sets its foot upon the monstrous head of heresy, and confirms the minds of the faithful in the faith."

The first Archbishop of Canterbury, under the Norman rule, was Lanfranc. Almost at the beginning of his episcopate broke out between him and Thomas, the appointed archbishop of York, the chronic quarrel between York and Canterbury about the right of primacy over all England. Thomas denied Lanfranc's superiority ; but was obliged to submit in a council held at Winton, of which Lanfranc thus reports to the Pope : " As the greatest strength and foundation of the cause (that is, Lanfranc's cause), there were produced the grants and writings of your predecessors, Gregory, Boniface, Honorius, Vitalian, Sergius, Gregory, and the last Leo, which, from time to time, for various causes, were given or transmitted to the prelates of the Church of Canterbury and the Kings of England." Both these Archbishops after-

wards went to Rome to receive the confirmation of their jurisdiction in their respective Sees.

The friend of Lanfranc, and his successor in the See of Canterbury, was St. Anselm. St. Anselm was not only a great theologian of the Western Church, but ranks among the most eminent of Christian philosophers. What were his sentiments with regard to the bishop of Rome? He dedicates his work on the Trinity to the Holy Father in these words : " Forasmuch as the providence of God has chosen your Holiness to commit to your custody the life of faith of Christians, and the government of His Church, to no other can reference be more rightly made, if so be anything contrary to the Catholic faith arise in the Church, that it may be corrected by his authority ; nor to any other can anything which may be written against such errors be more safely submitted, that by his prudence it may be examined . . . Let those who despise the Christian decrees of the Vicar of

Peter, and in him the decrees of Peter and of Christ, seek for other gates of the kingdom of heaven ; for certainly they shall not enter in by those the keys of which the Apostle Peter bears." He seems to have stolen almost this wise thought from good king Oswio. It is no cause of surprise then to see this great Saint become the champion of the Holy See against the pretension of the English monarch to grant by the conveyance of investiture *spiritual* authority to the English bishops. The bishops of that day to a man were as weak and courtly as they proved themselves to be four centuries later. In that rough semi-barbarous time they were often men who understood better the use of the battle-axe and hunting-spear than of the mitre or the cross. But Anselm alone overcame king, bishops, and barons, in this contest for the independence of the Church of Christ. " I prefer to quit your land," he said, "until you acknowledge the pope, rather than refuse obedience, even for an hour, to St.

Peter and his Vicar. . . I will run to the angel of the great Council, the supreme pastor and prince of all. . . The keys of the kingdom of heaven and the promise of never being conquered by the gates of hell, and of holding Christ's place in such a manner, that they being despised Christ declared himself despised, were given principally to Peter, and in him to the other Apostles ; in like manner, principally to Peter's Vicar, and through him to the other bishops, and not to any emperor, nor to any king, nor to a duke, nor to a count. . . ' Render to Cæsar the things that are Cæsar's, and to God the things that are God's'. . . The faith which is pledged to man takes its efficacy from the faith which is due to God. He who abjures blessed Peter, undoubtedly abjures Christ, who made him prince over (all) his Church."

St. Anselm was a confessor : St. Thomas of Canterbury was a martyr. The modern visitor to the old Cathedral of Canterbury can witness with his own eyes the stone steps

worn into grooves by the Catholic pilgrims of England ascending on their knees to pray before the tomb of the glorious Becket. Thus writes he whose blood spilled by the hands of assassins for having resisted a tyrant in the same cause with Anselm, has left its stains to this very day on the flags of this old Cathedral:—

“ The fountain of Paradise is one, but divided into many streams, that it may water the whole earth. Who doubts that the Church of Rome is the head of all the churches, and the fountain of Catholic truth? Who is ignorant that the keys of the kingdom of heaven were entrusted to St. Peter? Does not the structure of the whole Church rise from the faith and doctrine of Peter? . . . Whosoever he be that waters or plants, God gives increase to none, save to him who has planted in the faith of Peter, and rests in the doctrine of Peter. . . . From the Apostolic See, none but infidels or heretics or schismatics withdraw their faith and obedience.” How like

are these to the words of St. Cyprian ; " The Catholic episcopacy is one, of which a part is held by each bishop without division of the whole," and " unity is preserved in the source . . . the chair of Peter," and to those of St. Augustin, " None separate . . . unless furious,—or insane,—or corrupted,—or perverted !"

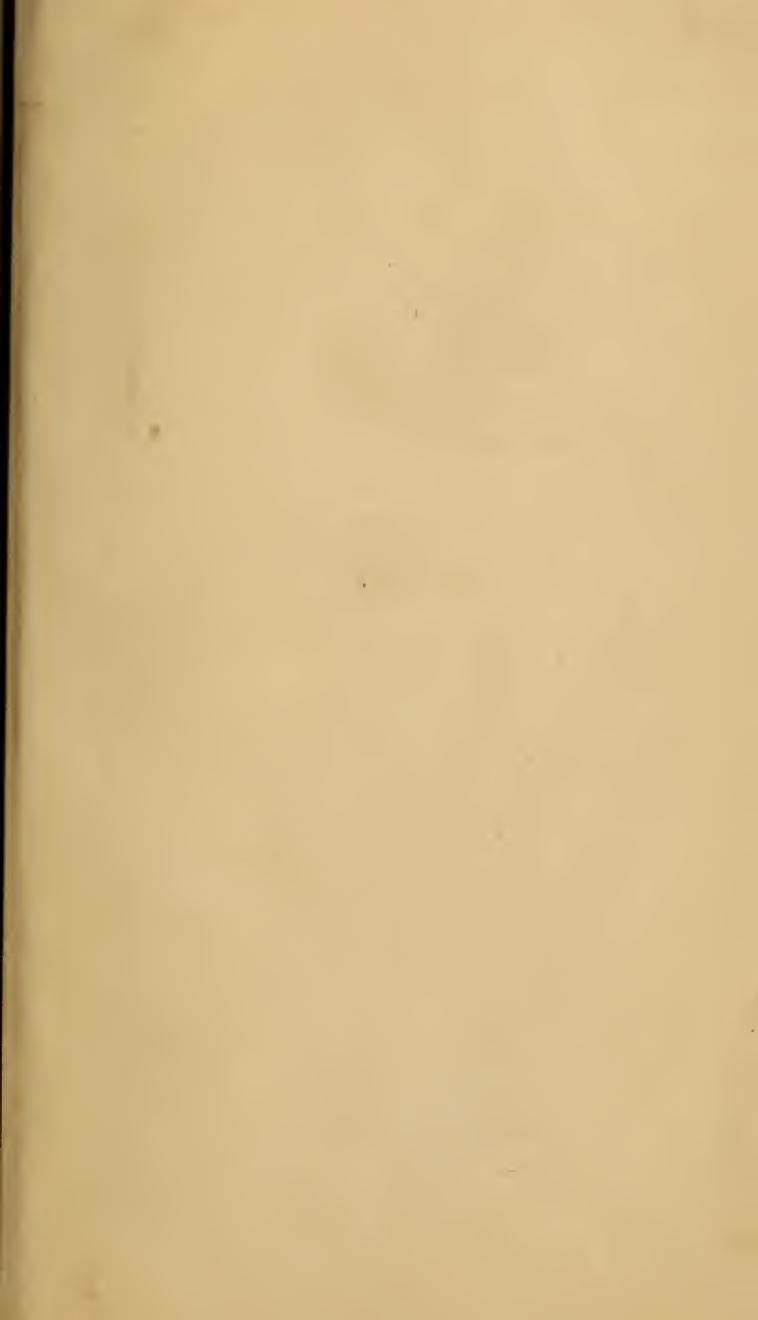
But dark days were preparing for England, when there would be no longer an Anselm nor a Becket to protect her fold against unfaithful pastors. Nine hundred years after the landing of Augustin in England, when sixty-eight successive Archbishops of Canterbury had sworn allegiance to the Roman See, three quarters of a century after the Council of Florence, received as œcumenical both in East and West, and in England in particular, had most solemnly declared the supreme authority of the Roman Pontiff, a king reigned in England as violent and despotic as the Williams and Edwards and Henries who had reigned before him. After having received

the title of Defender of the Faith from the Pope for having written against the effusions of Martin Luther, he suddenly discovered new lights himself in the eyes of a waiting-woman of his queen. He discovered, first, that he had been living for twenty years in a state of adultery with a very virtuous woman ; and when the Pope, not having the same light, would not hear of his being separated from her on account of this remorse of conscience, he discovered, secondly, that he himself had been appointed by Christ head of the Church, at least that portion of it comprised between the North Sea, St. George's Channel, the Straits of Dover, and the Tweed. His daughter by his first wife, not having been illuminated in the same manner, returned to the spiritual obedience of the Roman See. But his daughter by his second wife, while the first was still living, completed her father's work, by declaring the Protestant religion the religion of England, and herself its head. The bishops of England, more

courageous than under Henry, all except one, refused to administer to her the oath of coronation ; all except one refused to take the oath of her supremacy. The Archiepiscopal See of Canterbury being vacant by the death of Cardinal Pole, its sixty-ninth bishop who had sworn obedience to the Pope, it was offered to Dean Nicholas Wotton, who, says the Protestant historian Heylin, " desired to be excused, being still a well-wisher to the Pope." The Queen then, " by her own supreme power and authority," declared Matthew Parker, who had been chaplain to her mother, Anne Boleyn, Archbishop of Canterbury, and a new church was established in England, but not that of England's Apostles.

Then the Catholic Church entered upon its passion ; it was crucified ; its enemies thought that it was killed : it certainly was buried and hid. Was it to rise again ? In the year 1829, the Act of Catholic Emancipation was passed. The Roman Catholics in England then were a handful, priests, gen-

try, and common people. Since that time, they have erected 1,000 churches, 2,000 priests have been ordained, 300 convents and monasteries built : the cities of London, Liverpool, and Manchester, swarm with Catholic bone and sinew, in great measure, it is true, from that Apostolic Isle which did so much for the early conversion of England to Christianity ; but whatever is best, whatever is most noble, most educated, most high, most pious, most true, most pure, is coming rapidly back to the ancient faith ; and, what is the most striking sign of all, nowhere more than in that ecclesiastical province which acknowledges as its head the present Archbishop of Westminster, does there exist among Catholics devoted loyalty and love for the successor of St. Peter in the Apostolic See, the Vicar of Jesus Christ, the Pope of Rome, as the centre of unity in the Christian Church, the fountain of true doctrine, the source of all spiritual authority, and the seat of perpetual infallibility.







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